A CATECHISME,

OR SHORT KIND OF INSTRVCTION, WHEREBY TO TEACH CHILDREN AND THE IGNORAVNTER SORT, THE *CHRISTIAN RELIGION.*

1581

Whereunto is prefixed a learned Treatise of the necessity and vse of Catechising: together with Godly praiers most fit for al estates at al times.

AT OXFORD,
Printed by IOSEPH BARNES, & are to bee sold in Paules *Church-yarde at the signe of the Tygers head,* 1588.

BIBLIOTHECA BODLEIANA

TO THE RIGHT HONORABLE THEIR SINGVLAR GOOD LORD AND *PATRONE*, ARTHVR, *LORD* GREY *OF* WILTON, OF THE HONORABLE ORDER *OF THE GARTER KNIGHT*, *THOMAS* SPARKE & IOHN SEDDON WISH ALL true happinesse in Christ Iesus, with health, wealth & honorable prosperity nowe and euer.

AS we two (Right Honourable) haue ioined our labors together in this booke, the one in writing the Treatise, the other in gathering and compiling the Catechisme thereunto annexed, with the proofs vnto the same: so, forasmuch as your honours fauor & good will hath beene & is made common to vs both, wee haue thought it our duties, in token of thankfulnesse, to dedicate the fruits of our trauels herein, thus iointly together vnto your honor. Such hath bin your honorable fauor towardes our persons, and protection towards our ministery, that wee account our selues most deepely bound by al good meanes we can to shewe our selues from time to time thankful vnto you for the same. The onely meanes that wee haue in anie sort thus to doe,

are these, to carie a dutifull & louing affection towards you and yours, to remember you and yours in our hartie & daily praiers vnto God, to bee ready & willing in any thing we may to bee commaunded by you, & lastly to present vnto you such fruits of our trauels as these, as tokens of our thankful minds. This therefore God willing we will shew our selues mindful to perfourme in the best maner we can: and as for the recompence indeed, that wee referre vnto God, who we know assuredly (because he hath promised most liberally and richly to reward whatsoeuer is done to his ministers euen to a cup of cold water) both can and will recompence your christian kindnes towards vs both in this worlde and in that which is to come. In consideration whereof, & of that good that by such means the church of Christ may reape, if your honour shall voutsafe to proceede in the strengthning & coũtenancing euery waie that lieth in you the faithfull & painfull ministers of the lord, certain it is, you shal do the thing that your good & gratious god requireth & loketh for at your hãds, in respect both of your place, & the graces of knowledge & religion where-

with

with hee hath mightilie garnished you: & that doubtles shal be highly acceptable in his sight, & very necessary by al such as fear him in these euil daies most carefullie to be performed. But what need is there to tel you this, wherof your deedes already euidentlie shewe you haue bin throughlie resolued? Wherefore for this & al your other honorable actions wee commend you to that same good spirit of god which hath hitherto most cõfortablie directed you therin. And concerning this present book, which we now present vnto your honour, and which wee haue made bould to publish thus dedicated to you, we beseech you accept our doings therein in good part: & in token thereof, we intreate thus much further at your honours hands, that not onelie you woulde reade it ouer, but when you haue doone, find the means, according to the doctrine laid down in the treatise, to cause the effectuall execution thereof to be in your owne familie. For sure wee are it is needfull, & questionles the profit thereof to Gods glorie and your owne comfort, wil be such, as that you will think the paines therein taken well bestowed. As manie in your house as can read

would be cauſed to buy euery one of them one of the Catechiſms: which done, an eaſie matter wil it be, at certaine times before praiers (when your honor ſhal think fitteſt) for one of them in the preſence of all the reſt, to queſtion with an other by the booke, for the ſpace of ſome halfe hour. The queſtions are ſet down firſt, then follow the anſweres, & by the letters the reader is directed to knowe how to apply the proofes. And therefore the queſtion being asked, & the anſwere giuen as it is ſet down in the book, thē as the letters direct him, he that asked the queſtion, may aske the other alſo how he proueth ſuch an anſwere or ſuch a part thereof, who by the letters again is directed how to anſwere; & thus with eaſe the book may be run ouer, from time to time, portion after portion, and ſo the hearers made acquainted both with the principles of religion and the proofes; & by continuance of the vſe thereof they will growe familiar vnto them. But if withall there be ſome one in your houſe that will but take the paines to read VRSINVS Catechiſme (as it is nowe ſet foorth both in Engliſh and Latine) as they proceede in their ordinarie catechiſing, he out of

that maie verie wel be able either by ſpeach to deliuer vnto them, or at the leaſt to reade vnto them ſuch partes, places and portions thereof as ſhal ſerue to open & make plaine that which in the ſhort anſwers ſeemeth to be hard. Theſe helpes men now hauing, if there be but one beſides the miniſter in a pariſh, and 2 in a familie that can read, in this ſort yet there may be catechiſing, and that doubtles in the end to great good purpoſe. The reading but once or twiſe ouer the treatis prefixed before this catechiſm will with thoſe that haue any care to diſcharge a good cõſcience herein (howſoeuer at the firſt this counſel ſeem troubleſom & vnſauery) preuail as it is hoped ſo far, as that at leaſt they wil bee contented that this eaſy way be diligently folowed. They that can & wil vſe a better & a more ſubſtantiall courſe, they may; but in the mean time by the help of this book & VRSINVS Catechiſme in Engliſh, God hath taken all excuſe away both from Miniſter & houſeholder if they can but read Engliſh, if that theſe helps notwithſtanding they wil not in this ſort at the leaſt ſee their pariſhes & families catechiſed. Our purpoſe heerein was firſt by the Treatiſe,

to perſwade euerie one that Catechiſing is a thing moſt neceſſarie both in the Church publikly, & in the houſe priuatly; & thē to prepare a way that it might bee doone in ſuch ſort by the Catechiſme, as that moſt eaſily and vniuerſally it might be performed. Wherfore our deſire is, that it would pleaſe the reuerēd fathers the Biſhops of this land to read this ſhort treatiſe, and then either to deuiſe how by this or by ſome other better meanes there may bee catechiſing vniuerſally in this land. Which vntil it be brought to paſſe, what meanes ſoeuer elſe be vſed to make the people dutiful & obedient to god & their prince, they wil neuer without this be effectuall to any great purpoſe. God of his mercy therefore ſo direct both them and you the Nobles of this land, that you may ſpeedilie & effectually ioyn together in cauſing ſuch order to be taken, as that there maie be diligent, ſubſtantial and general Catechiſing of the inhabitantes of the ſame. For aſſure your ſelues it would bee a meanes to make this land within ſhort time (if it were vſed as it ſhould bee) ſtronger againſt all our enemies, & in more ſafetie euerie waie than all the ſtrength & po-

licies

licies otherwise in the worlde without it can euer bring to passe. The Lord therefore once graunt that we maie see the daie when this spiritual & heauenlie policy may throughlie take place. In the meane time we commend your Honour, your right vertuous wife our verie good Ladie, & your children & familie to the most merciful protection of our heauenlie Father, whom most hartily wee beseech to blesse, preserue and keep you to his glory, & to your owne harts ful contentation and comfort now and euer. From Blechley this 30. of Ianuar. 1587.

Your Honours most willing
to bee commaunded,

THOMAS SPARKE

IOHN SEDDON.

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A TREATISE, TO PROVE THAT MINISTERS PVBLIKELY, AND HOVSE-HOLDERS PRIVATELY, ARE BOVND

to Catechiſe their pariſhioners, and families: & that *pariſhioners and families are likewiſe bound, carefully, and willingly to ſubmit themſelues thereunto.*

AMONGEST all the duties, by God required, at the hands, either of his faithful miniſters, or of Chriſtian Parents, and houſholders, this is one of the neceſſarieſt; that both of them, according to their ſeueral callings, ſhould faithfully & diligentlie catechiſe thoſe, of whom they haue charge. And yet no one duety there is, either more generally and careleſly neglected, and omitted, by the one; or leſſe called for, and required of the other, (to whom the perfourmance thereof is moſt profitable, and needeful) then this. For euen here, in this realme of *England*, notwithſtanding the peaceable and proſperous continuance of the Goſpel amongeſt vs, now theſe 29. yeares together, and more, yet (how grieuous and lamentable ſoeuer the complaint bee) it is too true (the Lord knoweth) that ſcarce the twentith miniſter, and hundreth houſholder, dooth perfourme this duty: and generally the leſſe it is performed, the better contented therewith, both pariſhioners, and families, are. Inſomuch that thoſe miniſters & houſholders, who in ſome good meaſure ſhew themſelues carefull of perfourming this ſo neceſſary a duety, are of the reſt, not onely thought, to bee therein more preciſe and curious then they needs, but alſo are, euen for the ſame derided, deſpiſed, and commonly hated, and diſquieted. By reaſon whereof it is (to the great diſpleaſure of God, and to the vnſpeakable griefe of the godly) come to paſſe, that, although in reſpect of the

time, wherein we haue peaceably inioied the Goſpell (if we had had grace to vſe it wel) we might ere this, all of vs generally, haue been fulfilled with perfect knowledge of the will of God, in al wiſedome and ſpiritual vnderſtanding, to walk worthy of the Lord, to pleaſe him in al things, being fruitfull in al good woorkes: there is notwithſtanding, ſo vniuerſall, groſſe, and palpable ignoraunce amongeſt vs, and that euen in the firſt principles of Chriſtian religion, that there is no one thing more neceſſary by al good and lawfull meanes, to be vrged, then the neceſſity of this one duty of catechiſing, both by the miniſters in the churches, and the houſholders alſo in their families. The neglect and contempt hereof, is ſo common, and ſo deeply rooted in the hearts of the moſt, that I am fully perſwaded, that ſleight, and ordinary calling for the perfourmance thereof will neuer ſerue, to breed any commendable reformation therein: eſpecially, ſeeing it is a forme or courſe of inſtructing, which of all other, Atheiſtes, worldlings, and Papiſts, whereof there be amongſt vs, great and huge ſwarmes, can worſt away withall: and therefore ſurely ſome extraordinary diligence muſt be vſed, by ſuch as be in authoritie, to procure the vniuerſall perfourmaunce thereof, and ſome further order muſt be taken to back them, by forceable law, to that end made; before that, either miniſters generallie, or houſholders particularly, wil effectually, as they ought, and as it is requiſite, buſy themſelues therein. For, both by mine owne experience, and alſo by the experience of others, I haue alwaies learned, that to reforme a generall diſorder, is ſo hard and difficult a thing, that vnleſſe for the reformation thereof, there bee both very good and ſure lawes made, and alſo diligent meanes vſed, for the execution of the ſame, it wil neuer to any purpoſe be brought to paſſe. Wherefore weying with my ſelfe, what ſhould be the principal cauſe, why this duety is of al ſorts ſo greatly neglected, and why ſuch as be in authority, haue ſo little care, in compariſon of that which they ſhould haue, to ſee it performed; & finding that one eſpecial & apparant cauſe hereof, is this,

that neither ministers, housholders, parishioners, nor families, are throughly persuaded of the absolute necessity thereof, neither yet they that bee in authoritie so think thereof, as in al duty towards God, towards others, and towards themselues they should: I thought that for the time, I coulde not anie waie better occupy my selfe, then in writing some briefe, and yet as forceable a treatise as I could, to perswade the one sort, that it is of absolute necessitie, their duty, to vse it: and the other sort, that it is consequently, their duety, not onely to commaund it to be vsed, but also to see that it bee indeede throughlie performed. And the rather and more easily I haue condescended, thus to think and to do, because I find it to bee a matter, wherein verie fewe haue anie thing carefully labored. For it being a matter of such importaunce as it is, and as by this discourse, I hope to make it appeare, it had neede the rather now, to be the more throughlie vrged.

Wherefore, without any further circumstaunce, to enter into the matter it selfe: I would haue thee (Christian reader) for the more lightsomenesse of the whole discourse, to vnderstand, that by a Catechisme is here meant a forme of instruction, briefly, soundly, and plainely conteining the first and necessarie principles of Christian religion: examples whereof, (God bee thanked) there are abroade in print, amongest vs here in *England*, good store: In which plentie, God hath so prouided for vs, that whether we desire to haue the first and necessarie principles of our Christian religion, set downe in few words, or in manie; or whether we be desirous to heare the selfesame iudgement of diuerse men vpon one matter, yet in diuerse wordes, and after diuerse manners expressed, wee maie heerein bee satisfied. Amongest these I commend vnto thee especiallie the Catechisme heereunto annexed, as one which I could wish were generally receaued and vsed both priuately and publikely in this Church of *England*. And vnto this rather then vnto any other haue I prefixed this treatise, because it is one amongst al other not only most likely to get general allowaunce amongst vs, but

What a Catechisme is. Heb. 5.12. &c. and 6.2. &c. 1 Cor. 2. 1. Ioh. 3.12.

alſo it is one moſt likely to prooue profitable, becauſe the principles of religion therein plainely and fully are conteined, euery aunſwere is fortified with the apteſt and fitteſt teſtimonies of ſcripture, and the whole is ſo at large opened by the learned Commentaries of the reuerend father *Vrſinus* now in print amongſt vs both in Latine and Engliſh, as that by the reading thereof and conference thereof with this, both the catechiſer may euen hereby fully be enabled to do his duty in catechiſing, and the catechiſed eaſily may attain to vnderſtand the whole Catechiſme. My purpoſe therefore being to perſuade the neceſſary vſe of catechiſing (the premiſſes conſidered) to what one Catechiſme more fitly could I haue adioined this preſent diſcourſe? For the thing that hindreth moſt from yeelding vnto this perſuaſion, is the difficulty that is thought to be in perfourming this duty of catechiſing, which is very much remooued by this preſent Catechiſm, eſpecially if beſides the forenamed Commentaries of *Vrſinus* be had therewithal: (which is a booke alſo that I would wiſh euery one that can read and is able to buy it, to prouide himſelfe of) For to catechiſe is nothing elſe, but firſt in apt words to teach one to conceiue and to reſound or repeat the firſt and neceſſary principles of chriſtian religion ſoundly, and then ſecondly by explaning of them to cauſe him to vnderſtand them wiſely, and laſtly by ſome fit place or places of Scripture to enable him to confirme them pithily: al which this Catechiſm with the help of thoſe Commentaries, if thou wilt voutſafe to take anie pains therin, wil enable thee very wel to perfourme. Wherefore now thou thus vnderſtanding what a Catechiſme is, and what it is to catechiſe, & alſo hauing learned where and how eaſily thou maieſt be furniſhed to doe this duety, the better to prouoke both thoſe to whom it doth appertaine to catechiſe, and the reſt to be catechiſed, peruſe I beſeech thee diligently theſe few leaues following.

What it is to catechiſe.

The propoſition, of the whole booke.

Catechiſing before defined, is either publike & generall, or priuate and ſpeciall: whereof, the firſt the Paſtor muſt

see performed, in the publike assembly; the latter, the house-holder in his priuate family; and that both, in their seuerall places so diligently, that of their parts no duty be omitted, to make them, of whom they haue charge, throughly acquainted, not only with the wordes, conteining the first, sound, & necessary principles of Christian religion, but also with the right vnderstanding, and sufficient proofes of the same: And both parishioners and families generally & particularly, are bound, to submit themselues vnto this kinde of instruction, and to indeuour after the best manner that they can, so to profite thereby, as that they may bee able, not onely to vtter the wordes of the Catechisme, but also to vnderstand each principle, soundly, and to proue it aptly. No other difference there is, betwixt the catechising, required at the handes of the Minister publikely, and that which is required at the handes of the parishioner, and householder priuately, but this, that the Minister is to goe before, in doing of this duty, in the congregation, and they are after to follow him, in doing of the like in their houses; and that he is to doe it publikelie, and to al the parish, and the other to their priuate families only: and therefore he, because of the greater variety of his hearers, more solemnely, painefully, plentifully, and pithily, whereas the other, if he doe it soundly, though but briefely, familiarly, and plainely, it will serue the turne. The order in this discourse, most meet, and fit, to be obserued, I take to be this: First to set downe, what is to be said, concerning the duty of the catechisers, and then that, which concerneth the duty of them, who are to be catechised. And order requireth, that, speaking of catechisers, first speach should bee, of the publike catechiser the minister, then of the priuate, that is, the housholder: And so, in intreating of persons to be catechised, first of parishes, & secondly of families, and thus the confirmation ended, to proceed to the confutation of the obiections, in like sort. But because the reasons prooving it, to bee both the ministers and the housholders duty as I haue said to catechise, are of that nature, that some of them bee common reasons, binding them both,

The method of the whole.

both,and ſome ſpeciall, binding the one ſort onely; both becauſe I am loth, tediouſly to repeat any thing twiſe, and alſo becauſe I woulde not haue either ſort defrauded of anie of thoſe reaſons, that maie moue them to this their duty: Let vs firſt conſider, what reaſons there are,indifferently,& in common,binding them both:and then, let vs proceed to the other ſort,in their due order.

That both miniſters & houſeholders are bound to Catechiſe.

1 That which by the woord of God they are both bound to be able to doe,it muſt needs be graunted, that the ſame, both of them,both ought and muſt dutifullie doe.For,*Matth.*5.16. Chriſt hath generally commaunded all his, to let their light ſhine before men. And by a parable,*Mat.*25.14.*&c.*he teacheth them, that vnleſſe they doe,to his beſt aduantage, vſe the talents of him,beſtowed vpon them;he wil take them quite awaie from them againe. And therefore *Paul* writing as it appeareth,*Philip.*1.1.not onlie to the Biſhops and Deacons, that were at *Philippis*,but generally alſo to the Saints there: euen to their great commendation vniuerſallie, ſaith *Philip.*2.15,16. that *in the middeſt of a naughty and crooked nation, they did ſhine as lightes in the worlde,holding foorth the word of life:* which they did becauſe they knew it was their bounden duetie, according to that meaſure of grace, and abilitie, which they had, to edifie one another.For it is written,1.*Pet.*4.10. *Let euerie man as hee hath receiued the gift, miniſter the ſame one vnto another, as good diſpoſers of the manifold grace of God.* Now,that by the woordes of God, there is required in al miniſters and maſters of families, this gift and abilitie,by catechiſing,to inſtruct and edifie their pariſhes and families, it is moſt clear and certaine.For,concerning the miniſter, if hee would haue it appeare, that hee is the Lords lawful miniſter,he muſt *feed his people,with knowledge, and vnderſtanding*, Ier.3.15.and therefore it is required, *Mal.*2.7. that *the Prieſts lippes ſhould preſerue knowledge, and the people ſhould ſeeke the Law at his mouth,for he is the meſſenger of the Lord of hoſts.* And,1.*Tim.*3.2.it is of abſolute neceſſity preſcribed,that euery miniſter of the Lord, ſhould be *apt to teach*,& therefore ſuch an one, as holdeth faſt the faithfull worde, according to doctrine,

ctrine, that he alſo may bee able to exhort with wholeſome doctrine, and to improue them, which ſay againſt it. Whereby it is moſt euident, that at their handes, and in them, there is by the word, required, an abilitie, through their skill, and knowledge to teach and inſtruct by all manner of good and lawfull meanes, the people of whom they haue charge: and therefore, no doubt of it, ability, to performe this duty, which is the firſt, and moſt eaſie kinde of inſtructing, that they can vſe. And to put vs out of all doubt, that God requireth not only that his Miniſters, but alſo that all chriſtian houſeholders too, ſhould be able to performe this duty; Saint *Paul* writing not only to the miniſters of *Coloſſe*, but alſo to al the Saints there, as it appeareth, *Coloſ.* 1. 1. ſaith vnto them all, *Coloſ.* 3. 16. *Let the word of Chriſt dwell in you, plentifully, in al wiſedome, teaching & admoniſhing your ſelues, in Pſalmes and Hymnes, & ſpirituall ſongs, ſinging with a grace, in your harts, vnto the Lord.* In which words, as any man may ſee, he teacheth them, and conſequently, all Chriſtians, and therefore, eſpecially Chriſtian houſeholders, who are heads and gouernours of families: that it is not enough to haue the word of God, in their Churches and houſes, but that further, they muſt, by all good meanes, labour, that it may dwell in their hearts, and that, not skantly, but plentifully, to ſettle them, not in ſome pointes of wiſedome onely, but in all pointes thereof, that they might thereby be inabled, both to teach one an other, the principles of religion, learned out of the ſame, and alſo to admoniſh one an other, to performe all Chriſtian duties: yea, and this he doth ſo exactly, & ſtrictly require at their handes, that he would haue them, euen then, when as they are diſpoſed to be merry, to cauſe their Songs, Pſalmes, and Hymnes, to ſerue to theſe ends. We may not thinke that *Paul* herein required a further perfection and ability in theſe *Coloſſians*, than hee knewe to be needefull, for ſuch men, or than God required their hands. For before in the firſt chapter, he ſhewed them that he *ceaſed not, daily, to pray vnto God, that they might be fulfilled with knowledge of his*

wil, in all wiſedome and ſpiritual vnderſtanding: which hée would neuer haue praied for, ſo earneſtlie, if he had not beene perſwaded, both that God would haue Chriſtians generallie to bee ſuch, and alſo that it is moſt neceſſarie, that they ſhould be ſuch. And indeede, conſidering that Chriſtians are generallie al of them commaunded, 1. *Theſſal.* 5. 11. *One to exhort another, and one to edifie another, and that daily whileſt it is called to daie, leaſt their harts ſhould be hardened, through the deceitfulneſſe of ſinne*, Heb. 3. 13. 14. and that they are *to wraſtle, not againſt fleſh and blood, but againſt principalities and powers, againſt worldlie gouernours, the princes of the darkeneſſe of this worlde, and againſt ſpiritual wickednesſes, which are in the high places*, againſt whom, the principal weapon, wherewithal to foile them, *is the ſword of the ſpirit, which is the word of God*, Epheſ. 6. 12. 17. no maruel though ſo earneſtlie, the Apoſtle call vpon the *Coloſſians*, that they would ſeek to haue the word of God dwelling in them plentifullie in al wiſedom, and ſpiritual vnderſtanding. Now then, ſeeing that generallie at the hands of al Chriſtians, the Lorde requireth as much, as *Paul* required in the Saintes at *Coloſſe*, who can denie, but that in al chriſtian houſholders, he requireth an abilitie, at the leaſt, to catechiſe their families? That the ſeruaunts of God might vniuerſallie the better attaine vnto this ſo neceſſarie an abilitie, the Lorde hath in his wiſedome by his holie ſpirit, in the canonicall Scriptures of the ould and newe teſtament, directed holie men, fullie and ſufficientlie in all his waies, to inſtruct them as appeareth, 2. *Tim.* 3. 15. 16. 17. and he hath commaunded al *to ſearch the Scriptures*, Iohn. 5. 39. Inſomuch that kings and captains, appointed to gouerne and to fight the Lordes battailes, are, notwithſtanding the greatnes and multitude of their affairs, expreſlie commaunded, to *read Gods booke al the daies of their liues*, Deut. 17. 19. and *not to let it depart out of their mouthes, but to meditate therein day and night*, Ioſua 1. 8. and Pſalm. 1. 2. it is ſet down as an inſeparable property, of the bleſſed and happie man, ſo to do. And beſides, God hath from time to time preſcribed, that in his Church, his miniſters, according to the

direction

direction of his word, *Esai.*8.20.1.*Pet.*4.11. *Should carefullie & diligentlie feede the flockes depending vpon them,* Actes.20.28. 1.Pet.5.2.Wherfore he requireth & cõmãdeth al,that would find wisedome,and so be blessed,*to cause their eares to hearken, and to encline their harts to vnderstand, to call for knowledge, and to crie for vnderstanding,to seeke her as silver, and to search for her,as for treasures,* Prou.2.2.3.4.*to watch daily at her gates,and to giue attendaunce at the postes of her doors,* Prou. 8. 33. & in so doing he promiseth them,that *they shal vnderstand the fear of the Lord and find the knowledge of God,* Prou.2.6.All which dooth manifestly proue,that the Lord is greatly desirous,yea that of duty he requireth at the hands of al those that be his, and therfore also at the hands of al Christian housholders, that they should by those meanes, so profite in knowledge and spiritual vnderstanding, that they should bee able, at the least so far,and in such sort,as the nature of a Catechisme requireth, to teach their families, the first and necessarie principles of Christian religion. Thus now,it clearlie appearing,first that in whomsoeuer there is abilitie to perfourme this duety, hee must performe it; and secondlie it being made manifest,that abilitie to perfourme the same,is most certainely by God required,both in al ministers, and also in al christian housholders:it must needs hereof follow,that it is the bounden dutie of both of these,according to their seuerall callings, to catechise those,of whom they haue charge.

2 Againe, who can deny, but that euery one is bound, to procure what good he may, vnto those, of whom he hath a speciall charge and care, by the Lord, committed vnto him? Especially, seeing it is written, *Rom.* 12.7. That *he that hath an office, must wait on his office:* and that it is said generally to all, *Proverb.* 27. 23. in respect of euery mans charge, that *they must be diligent to know the state of their flockes,* and that *they must take heed vnto their heards:* for neither is the office waited vpon,nor the flockes or heards knowen,and taken heed vnto,in such sort as in those places the Lord requireth, vnlesse euerie one, according to his place, and charge, doe procure

vnto them, which are within his charge, what good soeuer he maie. But, by the Lords ordinance & allotmẽt vnto them, the minister hath a special charge ouer his parish, and the housholder ouer them of his family: and by the former argumẽt, it is already made manifest, that the Lord bindeth them to be such as should be able to procure them this good, and therefore, it being proued, that the Lord hath committed the charge & care of the parish, vnto the minister therof, & of the familie, vnto the housholder; it must needs then of necessity follow, that this good of catechising them, must be by them procured and doone vnto them. And as for this point, it is in the word, a thing most euident. As touching the minister, to teach him, that God hath committed vnto him, a speciall charge, *Paul* saith to the ministers of *Ephesus*, Actes. 20. 28. *Take heede vnto the flocke, whereof the holy Ghost hath made you ouerseers*. And vpon the same ground, and to the same ende Saint *Peter* saith to al ministers, 1. *Pet.* 5. 2. *Feede the flocke that dependeth vpon you, caring for it, not by constraint, but willingly, not for filthie lucre, but of a ready mind*. And if it were not thus, wee should not read, as we doe, *Ezech.* 34. 2. *Woe be vnto the sheepeheardes of Israel that feede themselues: should not the sheepeheard de feede the flocke?* Neither would *Zachary* 11. 17. haue defined that minister to be *an idoll sheepheard, that leaueth his flocke*, neither woulde hee haue threatned him, that for the same, *the sword should be vpon his arme, and vpon his right ey*, so that *his arm should be cleane dried vp, and his right eie vtterly darkened*. As concerning the housholder, that hee likewise hath committed vnto him by God, a special care and charge ouer his family, he is plainlie taught by this, that the woorde giueth vnto the husband, a soueraigntie and charge ouer his wife, and vnto the husband and wife both, a soueraigntie and charge ouer their children and seruants, as appeareth, *Ephes.* 6. 1. *&c. Col.* 3. 20. *&c.* 1. *Pet.* 2. 18. *and* 3. 1. *&c*. But if there were no other Scripture, but the fourth commandement, *Exod.* 20. 10. euen that would (or at least, I am sure, should) fully assure vs of this point, that the housholder hath a special charge and care, by

God, committed vnto him, not onelie ouer his children and ſeruants, but alſo ouer the ſtraunger that is within his gates, and conſequentlie ouer his whole familie. And therefore (mark) the Lord in that commaundement, bindeth not onlie the houſholder himſelfe to keepe holie the Sabboth; but chargeth him alſo to looke vnto it, that his ſonne, his daughter, his manſeruaunt, his maidſeruaunt, yea and his ſtranger, doe not breake it. And who is ſo blind, but hee muſt needes perceiue, that both nature and reaſon it ſelfe, will enforce both miniſter and houſholder to yeelde hereunto? Seeing that in the prouidence of God, both the one and the other, are according to their callings, ouerſeers and gouernours, ouer their pariſhes and families; and ſeeing the one receiueth of his flock, mainteinaunce, to bind him, in the beſt maner that hee can, to bee carefull ouer them: and the other, at the hands of them, that bee of his familie, according to their eſtates and conditions, receiueth honour, obedience, and ſeruice, to mooue him, for his part, to repay vnto them againe, for their good, al manner of dutifulneſſe. If therefore, either miniſter, or houſholder, being as we haue heard, boũd, to be able to doe this duty of catechiſing, to their pariſhes and families, ſhould yet not doe it, hauing thereof a ſpeciall care and charge, committed vnto them by God, and therefore alſo bound, to procure vnto them, what good ſoeuer they may (amongſt which, the performance hereof is a ſpecial good) therein no doubt of it, they offend both againſt the expreſſe word of the Almighty, and againſt al good nature, duty and reaſon.

That the miniſter is bound to catechiſe.

I But to preſſe both ſortes yet further, let vs paſſe on from theſe general reaſons, which in common bind them both, to conſider what may particularly be ſaid, to vrge each part ſeuerally, to the perfourmance thereof. Wherein, to begin firſt with the miniſter, I ſay once againe, that he is bound, neceſſarily, to catechiſe his pariſh, and that from time to time, diligentlie, and painfully. And my reaſons are theſe: Firſt, it is certaine, that in reſpect of the duety, which he oweth to his

flock generally and particularly: he is in the Scriptures compared to *a builder*, 1. Cor. 3. 10. to *a faithfull ſtewarde ouer Gods houſhold*, Matth. 24. 45. to *a feeder of Gods people with knowledge and vnderſtanding*, Ier. 3. 15. whereby, he maie plainly learne, that he cannot anſwere theſe titles, and ſo diſcharge his dutie, vnles he lay the foundation, vnles hee giue euerie one of the lords houſhold committed vnto him, his portion of meat in due ſeaſon, vnleſſe he, like a wiſe feeder, giue as wel milke to the weak, and babes in knowlege, as ſtrong meat, to them that are ſtrong; which he maie alſo ſee, that theſe titles bind him vnto not only in the former places, but alſo 1. *Cor.* 3. 1. 2, where, vpon this ground, *Paul* ſaith, that *he could not ſpeak vnto them, as vnto ſpirituall men, but as vnto carnall, and babes in Chriſt*, and that therefore *he gaue them milke to drinke, and not meat: for they were not able to bear it*. Now, that to catechiſe his people, is to lay the foundation, hee may perceiue, *Heb.* 6. 1. where, the firſt principles of religion, then vſed in their catechiſing, are called the foundation, and the teaching of them, the laying of the foundation; and by that which is written, *Heb.* 5. he may ſee, that to giue milke to whom it is due, and ſo to the Lordes children, the portion that is fit for them, is firſt to teach them, the firſt principles of Chriſtian religion. For there we read theſe woords, *Verſes*, 12. 13. and 14. when as concerning the time, ye ought to be teachers, yet haue ye neede againe, that wee teach you, the firſt principles of the word of God, and are become ſuch as haue neede of milke, and not of ſtrong meat; for euery one that vſeth milk, is inexpert in the woorde of righteouſneſſe, for hee is a babe; for ſtrong meat belongeth to them of age, which through long cuſtome, haue their wittes exerciſed, to diſcerne both good and euil. Whereupon it muſt needs followe, that that miniſter who dooth not firſt catechiſe his people, to make them knowe and vnderſtand the firſt and neceſſary principles of religion, in al the reſt of his miniſtery, buildeth but as it were caſtels in the aire, without a foundation, and therefore nothing elſe, but caſtels that wil neuer come to good: yea and

it muſt needs be, that ſuch are preposterous and fooliſh feeders, and ſtewards, as likely to ſerue the Lordes children, as the nurces, that feed young children, with whole loaues, or with ſuch meat, as they are not yet able to feed vpon.

2 Secondly, the miniſter may learne, that of neceſſity, he is bound to catechiſe his people, in that he knoweth it is his duty, ſo to traine vp his people, that they may worthily receiue at his handes, the Sacrament of the body and bloud of Chriſt, 1. *Cor.* 11. 23. &c. for hee may reade, that Chriſt hath ſet downe a generall rule to teach, *not to caſt pearles, before ſwine, nor to giue that which is holie vnto dogs*, Mat. 7. 6. which doubtleſſe, bindeth the miniſter, as much as in him lieth, to take heede, that he giue not this pearle or holy thing, offred vnto vs in this Sacrament, vnto thoſe, that for want of skill, & will to examine themſelues, would offer themſelues to receiue it vnworthily; for ſuch are no better than hogs, & dogs, in this caſe, and therefore Saint *Paul* in the foreſaid place, determineth that ſuch, if they be admitted, *doe eate & drinke vnworthily, and ſo their damnation, becauſe they diſcerne not the Lordes body*, and for that cauſe he telleth them, *Verſ.* 29. 30. that *many were ſicke and weake amongeſt them*. Wherefore it ſtandeth euerie faithfull miniſter of the Lord vpon, as hee tendereth his obedience, to the ſaid rule of his Lord & maſter Chriſt, as he would be loth, that any of his flock ſhould eat & drink ſo vnworthily, that thereby, not only ſhould pul vpon themſelues, Gods heauy iudgements in this world, but damnation alſo in the world to come: ſo to looke to this, as carefully, as poſſibly he can, that he admit none but ſuch, as can examine themſelues, and ſhewe themſelues, by their profeſſion, ſuch as haue ſo done. Now, the things wherein they are to examine themſelues, beeing as they bee, repentance, faith, and the fruites of both, and it being impoſsible for any man, without the knowledge and vnderſtanding, of the firſt and neceſſary principles of religion, to make due examination of himſelfe herein, how is it poſsible for the miniſter, without catechiſing of the communicant, ſo to knowe,

that

that he can, as he ſhould examine himſelfe, as that in faith, he may with a good conſcience, admit him? And therefore, very godlily hath our Communion booke, which is confirmed by act of Parlament, ſet downe this, for a direction & rule, to the miniſter in this behalfe, that none bee admitted to the holy Communion, vntil ſuch time as hee can ſay, the Catechiſme: and therefore to the end the miniſter that miniſtreth it may knowe, who meane to communicate, that ſo according to this rule, he may admit them, or reiect thē; the ſame booke commandeth thoſe that meane to communicate, in time conuenient, before they come, to giue notice of their names vnto him, which notwithſtanding, if yet the miniſter will, through his negligence, or wilfull error, anie way admit thoſe, that bee not thus qualified; it is euident that therein, he not onely very perilouſly offendeth againſt his duty preſcribed him, by God, but alſo tranſgreſſeth in a moſt weighty and materiall point, againſt the booke: and therefore is worthy to ſuſtaine the penalty by the ſtatute appointed for thoſe, that ſo daungerouſly, both to the hurt of their owne ſoules, and the ſoules of their flockes, wilfully breake the laudable orders thereof: which in this caſe, if it were executed, againſt the breakers of theſe good orders, & tranſgreſſours of theſe holy rules, it would no doubt, giue an edge to this argument. But in the meane time, & the rather to whet on thoſe, that be in authority, to looke ſharply & ſeuerely, to the breakers of thoſe, ſo ſubſtantial orders, & ſuch like in the booke, preſcribed; & becauſe for lacke of due obſeruation hereof, I ſee to the great diſpleaſure of almighty God, & the infinit dammage of his people, this Sacrament moſt lamentably prophaned; let vs yet ſomwhat further conſider, what may be ſaid to proue, that this is a duty neceſſarily to be performed, of euery miniſter, to admitte none to be partakers of this holy Sacrament, vnleſſe, for any thing that man can iudge, he know them to bee fitly prepared. I adde of purpoſe, (for any thing that man can iudge) for I meane not, neither am I able to teach, that the miniſter

In the laſt rubricke, after confirmation.

In the firſt rubricke, before the communion.

is bound, to repell ſecret hypocrites, whom God only can diſcerne: but my meaning is only to ſhew, that he is bound to put a difference, betweene thoſe that can, and doe profeſſe, that they haue examined, and prepared themſelues, as they ſhould, & thoſe that either for lack of skil cannot, or for lacke of will, haue not, that ſo the one ſort may be admitted, and the other, vntil they grow meete, repelled. It is greatly to our direction in this point, which we read, *Exod.* 12.48. where the Lord hath ſet downe an expreſſe Lawe, that *none that were vncircumciſed, ſhould be admitted vnto the eating of the paſ-ouer:* but more, that we find, *Num.*9. that certaine were kept backe, from eating the paſ-ouer, with the reſt, at the ordinary time appointed, by the miniſters of the Lord then, becauſe they wer but ceremonially defiled, with a dead mā, & that fact of theirs, not only approued of the Lord, but alſo by his expreſſe oracle, order taken, that they, and all ſuch euer after, ſhould not be partakers thereof, vntill a month after the ordinarie time, *Verſ.*6. *&c.* To this ſame end alſo belongeth that Lawe, *Leuit.*7.20. *If any doe eate of the fleſhe of the peace-offrings, that pertaineth vnto the Lord, hauing his vncleanneſſe vpon him, the ſame perſon ſhall be cut off from his people.* And therefore we read, ſuch was the care of the good prieſt *Iehoida*, that theſe good Lawes of the Lord, ſhoulde in his time, be obſerued, that as wee reade, 2.*Chron.*23.19. to his perpetuall commendation, *he ſet porters by the gates, of the houſe of the Lord, that none that was vncleane in any thing, ſhould enter in.* Nowe by theſe places euerye man may ſee, that neither the Lord nor his faithfull miniſters could abide, to haue the Sacraments of the olde Teſtament prophaned, by the cūning of men, hand ouer head, without du preparatiō, & examination before made of them. And howe can wee thinke that the Lord, who then would haue his Sacraments, to be had in ſuch reuerence, and ſo carefully to be miniſtred to them only, that were rightly prepared, can abide nowe, to haue his moſt comfortable Sacraments of the new Teſtament, in dignity and worthineſſe, no whit inferiour to them

of the old, ſo careleſly miniſtred, as that the miniſter ſhould not need to looke whether thoſe, to whom hee adminiſters them, be fit or no? God by his Prophet *Malachy* complaineth of the people then, for that *they offered vncleane bread vpon his altar*, and yet would ſay, *Wherin haue we polluted thee?* to whom he aunſwereth, *In that yee ſay, the table of the Lorde is not to bee regarded:* which he proueth in the next verſe, in that, that cõtrary to his ordinaunce, they offered the blind, lame, and ſicke, which if one ſhoulde offer vnto an earthly prince, it would not be accepted. Euen the like complaint may moſt iuſtly be taken vp againſt vs now, in moſt places, for that ſuch vncleane perſons do vſually for lack of catechiſing and preparation before, approch vnto the Lords table, to offer there vnto him, their blinde, lame, and ſicke ſpirituall ſacrifices, which in his ſight cannot chuſe but ſtinck: and yet euen as there he complaineth further, who is there amongeſt you, that for al this fearfull diſorder, will ſhutte the doore againſt ſuch? *Malachy*. 1.7.8.10. Euen ſo, in moſt places amongſt vs, he may moſt iuſtly renue the ſame, becauſe in moſt places, as there ought, there is not any ſhutting of the ignoraunt, ſuſuperſtitious and leud in life, from the Lords table. And yet the commmunion booke, and ſo our ſtate doth by lawe inable the miniſter, to repel not only the vncatechiſed, but thoſe alſo, which be not in charity, or are otherwiſe guilty of any notorious crime: & therefore the greater is the fault of thoſe miniſters, that without due examination and catechiſing before had, doe hand ouer head, admit ſuch. Chriſt alſo, *Mat.* 5. 23.24, ſaying, *If thou doſt bring thy gift vnto the altar, and there remembreſt that thy brother hath ought againſt thee, leaue there thine offring before the altar, and goe and be reconciled firſt vnto thy brother, and then come and offer thy gift:* dooth moſt plainelie teach vs, that in the time of the altar, or ould Teſtament, not only ceremonial but alſo moral vncleannes too made them vnfitte to come, and to bee admitted to the offring of their giftes vnto God, and therefore, doubtles, moral vncleannes, whether it be in faith or manners, if we ſticking ſtill therein,

In the Rubricks, before the communion.

doe presume to come to the Lords table, dooth euen nowe also cause our spirituall sacrifice of thankesgiuing, which in the vse of this sacrament, we should offer vnto the Lord, for our redēption, to be of no account or reckoning in his sight. And therefore we read, that *Philip* the Romane Emperour, was not by the Bishop that thē was, suffred to ioin in praiers with the rest of the Christians, vnles he would first acknowledge his sinnes, and keepe his place among the repentants; which they say, hee willingly did. And vpon these considerations, no doubt, the famous Bishop Saint *Ambrose* draue the Emperour *Theodosius*, guilty of rash bloudshed, vnto due repentance, before he would suffer him, so much as to come into the church, or assembly of Christians. These reasons or such like, were of such force also, with the author of the first Exposition vpon *Matthew*, fathered vpon *Chrysostom*, that in his 83 homily, he hath vsed these words, in this behalfe, to al ministers: *Non parua vobis imminet pœna &c.* There hangeth ouer your heades no smal punishment, brethren, if wittingly ye admit any man, as yet defiled with any filthinesse, to bee partaker of this table, for his bloud shal at your hands be required: If therefore any (saith he) being a Duke, a Consul, or a King, wearing a crown, do come vnworthily, stay him, put him back: and a little after, he reasons thus: If a master should commaund his seruants to keep swine from defiling a clean fountaine of water, they were bound so to doe: howe much more ought the ministers, to keepe this pure and holy sacrament, from swinish people? And so in the end he cōcludeth, that al vnwoorthy commers thereunto, are to be put backe; and for his owne part, protesteth, that hee would rather dy, than by feare be compelled to admit any thereunto, whom he knew to be vnfit. And truly the daunger to the vnworthy commer, is such: our sinne in wilfully profaning the Lordes sacrament, by giuing it vnto such, to their condemnation, so hainous: and our dealing in admitting such, knowing them to be vnfit, so contrary to these places and reasons, by me alleadged: that indeed we ought al of vs, to be of his mind: and there-

Euseb. lib. 6. cap. 34. & Niceph. lib. 5. cap. 25. Theod. lib. 5. ca. 17. & 18. Zozom. lib. 7. cap. 24. Ambros. li. 5 epist. 28.

18 therefore by moſt carefull catechiſing of them, to labour in time to preuent this.

3 Againe, euery miniſter generally, is in many places of the Scripture, by the Lord commaunded, *to feede his flocke, to preach vnto the people, to teach Iſrael the law and the teſtimonies*, as in theſe places it is euident, *Act.* 20. 28. 1. *Pet.* 5. 2. 2. *Tim.* 4. 2. *Eſai.* 56. 10. *and* 58. 1. *Ier.* 23. 2. 4. *Ezech.* 34. 2. *Deutr.* 33. 10. In which laſt place, although the vulgar tranſlation hath left out the word (teach,) yet according to the original, wee read this Lawe ſet downe, concerning the *Leuites*, whom all miniſters doe, in their flocks, ſucceede: *they ſhal teach Iacob thy iudgements, and Iſrael thy Law.* For, peruſe theſe places, and ye ſhal find, not only each miniſter, commaunded thus to doe, and that moſt diligently: but alſo the rather to moue him, ſo to doe, ye ſhal find, the fauour and bleſſing of the Lord, if he ſo doe, teſtified towardes him, and alſo the iudgementes of God, denounced againſt him, if he doe not ſo. Now catechiſing, being, as we haue learned already, one neceſſary kinde of teaching and feeding, yea, the du portion, & proper food, by the Lord allotted, for his babes and young ones, of which ſort euery flock hath alwaies ſome; it muſt needes hereof follow, that ſeeing each miniſter, is bound generally to teach and feed his flocke, he is therein alſo tied to this ſpecial kind of teaching, in regarde of them, of his flocke, for whom it is the fitteſt. For who is ſo ſimple, but he can eſpy, that theſe arguments, doe moſt ſtrongly hold? The miniſter is commanded to teach euery way, therefore alſo this way; hee is commaunded to do the general, therefore euery ſpecial included therein: he is commaunded to doe the more, therefore the leſſe: the harder, therefore the eaſier: he is bound to feede all his flocke, therefore the babes and young ones, in vnderſtanding, with that foode which is due for them; and therefore conſequently, in regard of them, hee is bound diligentlie to catechiſe.

4 The better to ſet him forward to this ſo neceſſary a worke, he is to conſider that he hath herein, the examples

of Christ, of the Apostles, & of the faithfull ministers, in the Primitiue Church, set before him to follow, who as it appeareth in the stories of the Gospell, and *Acts* of the Apostles, did most plainly occupy themselues, in this plaine, familiar, and easie kinde of teaching: as for example, you may see, *Mat.* 13.36. *&c.* and 16.13. *&c.* and 24.1. *&c.* where Christ commeth, and familiarly questioneth with his Disciples, & instructeth them: And, *Act.* 8.30. *&c.* where *Philip* catechiseth the *Eunuch*: and *Act.* 16.30.31.32. where *Paul* catechised the iaylor, and his household. As for Saint *Paul*, it most euidently appeareth, 1. *Cor.* 3.1.2. *&c.* that he had great care to performe this duty, where he saw need. And, *Act.* 20.20. it is recorded, that not onely openly, but throughout euery house also, he taught them at *Ephesus*, keeping backe nothing that was profitable, and therefore out of all doubt he did there painefully catechise. And, *Heb.* 6.1.2. any man may see, that amongst the *Hebrewes*, long before the writing of that Epistle, catechising had beene diligently vsed, by their ministers: in which place, certain of the chiefe principles thereof, are repeated, as *the doctrine of repentance from dead workes, of faith toward God, of baptisme, of imposition of hands, of the resurrection from the dead, & of the last iudgement*. Wherefore *Augustine* in his booke *de fide, & operibus, Cap.* 13, obseruing that which is reported of *Iohn Baptist* when hee baptised, *Mat.* 3. gathereth that it was his duty, who then did baptise, first to catechise them, whom he baptised. And the like he gathereth of that which we read, *Act.* 2. spoken of *Peter*, to his hearers, before they were baptised, and of that which I haue noted *Act.* 8. of *Philip*: and out of this sixt to the *Hebrues*: chapters. 7.8.9.10.11.12, of the former booke: which collection of his, is to bee vnderstoode, of them, that were come to the years of discretion, when they were baptised: for the children of the faithful were first baptised, and after when they came to the yeares of discretion, they were catechised. And least any man should think, that out of these places, he gathereth more, than wel he might, because there is

not in any of theſe, the whole forme of a Catechiſme, ſette downe, in the aforeſaid 13. chapter, to preuent this obiection, he ſaith, that *Euãgeliſta non debuit totos catechiſmos inſerere*, the Euangeliſt needed not, to inſert whole catechiſmes; but *his breuiter commemoratis, ſatis indicauit &c*, that is, by theſe things briefly mentioned, hee ſufficiently ſignified, that the duty of the baptiſer, was to catechiſe &c. And that this order continued in the church of God ſtil, as long as it was in any tolerable eſtate, may eaſily bee prooued. For it is a common thing in the ancient writers to find mention both of catechiſers, & of them that were catechiſed: & namely I read, *Euſeb. lib. 6. Eccl. Hiſt. cap. 3.* of *Hiero* and *Rhais*, the one a man, the other a woman, which were of the number of thoſe, that were to be catechiſed: and it is famouſly knowen, that that learned father *Origen*, had the office of a catechiſer, in the Church of *Alexandria*, commited vnto him, by *Demetrius*, Biſhop there: which he there, to his great commendation, executed. Wee may read alſo in *Gratian, de conſecratione, diſtinct. 4. in the third part of teſtimonies*, cited out of *Rhabanus, de inſtitutione clericorum*, of the councel of *Bracchar*, of *Agath. Laodic.* and others, whereby it is euident, that it was vſed in thoſe times, and preſcribed, to be ſtil, by the miniſters, vſed. And it is certain that *Auguſtine* in his fourth Tome, hath written a ful treatiſe, *de catechizandis rudibus*, of catechiſing the ignorant, whereby it appeareth, not only that it was then in vſe, in the Church, but alſo, that it was then, moſt carefully, and painfully vſed, and that by himſelfe moſt diligently. The treatiſe is woorth the reading, for therein a man ſhal ſee, not only that the maner of catechiſing then, was ſummarily to propoſe, what is conteined in the Scriptures, concerning Gods workes, and wil, and that in ſuch order as was moſt fit, for the parties catechiſed; but he ſhal find alſo diuers and ſundry good leſſons, for the inſtruction and direction, and alſo for the eaſe and comfort, both of the catechiſer, and alſo of the parties to be catechiſed. And in his ſixt Tome, there is a long ſermon, to them, that as yet were of the number of ſuch as were to bee

catechised. And in the same Tome against *Faustus* the *Manichee*, *lib.* 13. *cap.* 7. and in some other chapters following, he sheweth how a *Gentile* was to be catechised. And in viewing these and such like antiquities, concerning the vse, of this kind of catechising, in the church of God: I find, that generally all they were counted *Catechumeni*, that is, of the number of those, that stil stoode in need to be catechised, which by the vse thereof, were not growen, to that ripenesse and knowledge, that they were able, beeing examined, to make it appeare, that they vnderstood the first and necessary principles of religion, and were grounded and setled in them, by the word; and that vntil they came to this, they had a place, by themselues apart, and seuered from the rest of the congregation: yet so, that they might bee within the hearing of the Minister, instructing the rest: in which state, so long as they continued, they were not admitted to the Lords table: but when as once, by examination, they appeared, to be sufficiently catechised, then I finde, they were with reioicing, embracing, and laying on of handes, ioined with praier, solemnly receiued into the rest of the congregation, and so after, were admittable, vnto the Lords Supper. These thinges considered, what godly minister is there, but he will think it his duty, to walk in the steps, wherein, he seeth al godly antiquity, thus to haue walked before him? Can any man think that Christ, that his Apostles, and these his faithful Ministers, would haue vsed this kinde of instructing of others, if they had not seene it, not only to bee commendable, but also necessary too? Or may we think, that that which was commendable & necessary in them, & in those times, is now growne to bee needelesse, in the ministers, of these daies? No, no, people are now naturally, as blind, ignorant, & vncapeable of heauenly things, as euer they were: and the grosse & palpable ignoraunce found euere where, in most men, for want of vse hereof, proueth, that it is as needeful, diligently to bee vsed now, as euer it was.

5 This which I haue already written, were sufficient, vn-

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leſſe men were grown maruelous vntoward, and wilfull, to perſwade euery miniſter, moſt ſpeedily and painefully, to yeeld to the performance of this, ſo neceſſary a duty: but ſeeing it is greatly to be feared, euen by that experience, which we haue already had, that though ſome will take occaſion hereby, to fall to his worke, that yet moſt wil remain as negligent, as euer they haue beene, notwithſtanding theſe things already written: I will yet adde a reaſon or two more, and that ſuch as are moſt likely with ſuch to preuaile. Further therefore, ſuch are to call to mind, what puniſhment is by the ſtatute prefixed before the Communion booke, appointed; for the wilful breakers, of the orders, therein appointed, and then let them looke in the rubricks after confirmation, where they ſhall finde order taken, that vpon Sundaies and Holydaies, the Curate of euery Pariſh, ſhall diligently and openly in the Church, inſtruct and examine, ſome of the youth in the pariſh, in the Catechiſme, for the ſpace of halfe an houre, at the leaſt: where I wiſh them, to conſider the wordes Inſtruct, and Examine, that thereby they may perceiue, that the booke requireth, not only that they ſhould try, whether they can ſay the bare words without booke, which they are bidden to doe by examination; but that alſo, it bindeth them, to teach them to vnderſtand the meaning of the woordes, as the other woorde, Inſtruct, doth import. And leaſt they ſhould thinke, that onely the youth are, by them to be catechiſed, and not the reſt, let them marke alſo, that by the laſt rule, ſet downe in the ſame place, order is taken, that they ſhould admit none, to the holy Communion, vntill he can ſay the Catechiſme, and let them tel me, how according to the Law, they can obſerue that order, vnleſſe they alſo trie euery one, by examination, before they admit them: and ſo they ſhall perceiue, that by expreſſe Law, vnder a great penalty, they are bound to theſe 3. things: euerie Sunday, and Holyday, diligently and openly to Catechiſe: & that not youth only, but all the reſt alſo, before euer they admit them to the Lords Table: inſtruc-

ding them ſo, that not only they maie ſay the wordes, but alſo vnderſtand them. For better execution whereof, in the booke of Canons, agreed vpon ſince, in the Conuocation, 1571. authoriſed to be Printed, with her Maieſties priuiledge, order is verie carefullie taken, that the Miniſters of euery Church, ſhalbe ready in the Church, by and by, after Noone, euerie Sunday and Holyday, where they ſhall read, at the leaſt two houres, & teach the Catechiſme, inſtructing all their flocke, of what age and degree ſoeuer, not onelie Maides, but alſo the elder, if need be. And further they are willed there, that they ſhall ſignifie vnto the people, that it is prouided, by the Lawe of the Realme, that none of them may either receiue the holy Communion, or be maried, or vndertake for a childe in baptiſme, vnleſſe before, they haue learned the principles of religion, and can fitly and aptly anſwere vnto al the parts of the Catechiſme. Again, ſince, by the hie Commiſſioners, 1576. it was agreed vpon, and determined, their names beeing ſubſcribed vnto the ſame, that euery Parſon, Vicar, and Curate, ſhall do his diligence, to inſtruct his pariſhioners as aforeſaid, not admitting anie to the Lords Table, or to be married, or to be Godfathers, and Godmothers, for any childe, except they can anſwere, to the little Catechiſme with additions, which bee concerning the ſeuerall duties of al eſtates and degrees of men, and the Sacraments very good and neceſſary. Beſides all this, I thinke moſt Biſhops, in their viſitations, the Biſhoppes of *Lincolne*, I am ſure, in my time, haue in their Iniunctions, very earneſtly giuen forth Articles, to vrge the Miniſters, dutifully to obſerue theſe orders, concerning Catechiſing. And it is ſo rare a thing, to find the Miniſter, that obſerueth theſe Laws as he ought, that they that would faine performe their duty herein, are woondred at as Owles in an Iuy tree, and becauſe of the manifold examples round about them, to the contrary, & yet continuing without any puniſhment, by authority, they cannot indeed poſſibly bring it to paſſe, that theſe rules may be obſerued. And therefore they that

be in authority muſt put a ſtronger hand, to the ſeeing of theſe good orders executed, thā heretofore they haue done, or elſe it will neuer bee better in moſt places, for any thing that I can perceiue. And it is hie time that this be effectually gone about, or elſe the very Papiſts, who haue heretofore bin the patrones of darckneſſe, and ignoraunce, will in their kind, to our ſhame, be found farre before vs, herein: For they haue not only in their *Tridentine* Councell, & in the eighth Seſſion thereof, in the decrees of their generall Reformation, taken order for the preaching of the woord, in euery Church, al Sundaies & Holydaies; but alſo that their pariſh Prieſts, be all Sundaies and Holydaies, compelled to catechiſe: and the better to inable them, there is by the authority of that councell, and by the commaundement of Pope *Pius* the 5. a Catechiſm publiſhed, to inſtruct their pariſh Prieſts, from point to point, how to catechiſe. The ſame end no doubt of it, had their great D. *Caniſius*, in ſetting forth his catechiſme, & in inriching it with ſo large & ample teſtimonies, of all ſorts; & we hear that in diuers places amongſt them, great diligence is vſed therein. What a ſhame were it then for vs, in this great light, to be negligēt ſtil, in laieng the foundation of chriſtian religion, in the harts of the people, by catechiſing: finding thē ſo vigilant & painful in plāting their Antichriſtiā errors, & hereſies, in the harts of theirs, thereby?

6 Wel, it may be, that whō neither theſe reaſons taken frō the expreſſe Law of God, nor of man, can moue, yet they, if they ſaw what diſcommodities doe come of the not performing of this duty, and what good, of the diligent vſe thereof; would happily by the viewe thereof, be moued, to apply themſelues vnto it. Wherefore, to conclude this point withal, let vs ſomewhat enter into conſideration hereof. It cannot be denied, but that it is a verie plaine and eaſie kinde of teaching, and therefore (the natural dulneſſe and blindneſſe of man, in heauenlie thinges conſidered) a meanes, amongſt the ſimple & ignoraunt, moſt likely, to bring them to knowledge, to & a ſetlednes in religion. For, how can it be otherwiſe

wise, seeing, as already wee haue learned, by the definition thereof, that thereby they are not onlie taught, in fit woords to repeat, the truth of the principles, but also by plaine discourse, first to vnderstande the meaning thereof, and after, how to assure themselues, of the truth thereof, by some euident proofe or proofes out of the canonical Scripture? This therefore being manifest, whatsoeuer bee the commodities that wil ensue of right knowledge, and setlednes in religion, & the discómodities, that wil arise of the contrary; be the cómodities & discómodities, that wil arise out of the due vsing or not vsing of catechising: which surely we may easily conceiue, must needes be very great, euery way. For, first, for the cómodities thereby arising, who seeth not that it will thereby come to passe, that men shal be better able, to do their seueral duties, both to God, and man, and that they are thereby directed aright, to take benefit by their Baptisme, by the vse of the Lords Supper, & all other spiritual exercises? And thereby they learne, how to beleeue aright, how to liue aright, how to praie, and praise God aright, and also they are enabled, to their far greater profit, to vnderstand the word, read and preached, and to applie it more and more to the establishing of themselues, in all truth; that so they maie the better be able to try the spirits whether they bee of God or no, & to continue stedfast, and vnmoueable from the truth, in the euil day. Yea, I dare be bould to say, that amongest all the meanes that could be vsed, to establish her Maiesty our gratious soueraigne, Queene *Elisabeth*, in her roiall seate, in spite of al her Antichristian enemies, there can none bee deuised, and put in execution, more auaileable, to that ende, than this. For wherin, next vnder God, lieth her safety more than in the harty good wil of her subiects? And what meanes is there better than this, or comparable with it, to bring this to passe? Al men see by experience, that there is no bond so strong to hold men together, as vnity and consent in religion is: and this diligent catechising is a ready way to make all her subiectes see, what religion it is, that she patroniseth

and defendeth amongeſt them, againſt all her enemies, and to make them perceiue the truth, comfort and benefite vnſpeakable, thereof: and the falſhood, diſcomfort, and harme intolerable of theirs: and therefore withall to ſee, that they are infinitely bound, to loue her Maieſty, vnder whoſe gouernement they inioy it, and are deliuered from the other. And what maketh her enemies the Papiſtes, ſo full of their treaſons, conſpiracies, & diuiſes againſt her, & her eſtate, as the perſuaſion they haue, of the ignorance of the people generally amongſt vs, for lack of the vſe of catechiſing? For by occaſion heereof, they make their account, that very eaſily they may draw the multitude, to admit again their religion: whereas if they knew that there were diligent catechiſing, in euery pariſh of *England*, they would alſo know that it would breed in the people ſuch knowledge, and loue of our religion, and miſlike of theirs, that they woulde and coulde haue ſmal hope, euer to eſtabliſh their religion againe. And breed diſpaire in them once, that euer their religion will be receiued in *England*, and they no doubt wil occupy thēſelues about other matters, and let vs alone. And to breede this, what more ordinary meane is there, than vniuerſally and effectually, to prouide, by catechiſing, that the people be in euery place inſtructed, and ſetled in the preſent religion eſtabliſhed? For lacke of the diligent and effectual vſe hereof, let the people continue ſtil in their ignoraunce and blindneſſe, and what Lawes ſoeuer be made, otherwiſe, to bridle them, the hope they conceiue, that if once they preuail, their religion ſhal be intertained againe, grounded vpon that ignorance of the people, more imboldeneth them, both at home and abroad, to proceede in their treachery, than all the penal lawes in the world can diſcourage them. O, but it is an hard matter, wil ſome ſay, conſidering the multitude of pariſhes in *England*, and the ſmal number in compariſon, that were neceſſary, of ſufficient miniſters, to doe it effectually, euer to bring it to paſſe. I anſwere, that ſeeing it is ſo good and profitable a thing, how harde ſoeuer it is, here is neither

Gods faithful ſeruant, nor her Maieſties louing ſubiect, that wil not labour, euen ſo much the more ſpeedily and earneſtlie, to doe what may bee doone, by all poſſible and lawefull meanes, to bring it to paſſe. As by this then you may take occaſion to conceiue, that it will well quite for the coſt, that it were duly vſed: ſo of the contrary, queſtionles, great & manifold be the diſcommodities, in the meane time, for want of the vſe of it. For euen thence, as from the very fountaine, proceeds that miſerable blindnes and ignoraunce, that is abroad in moſt places, amongeſt men of al ſorts: ſo, from that ignoraunce floweth lacke of loue to God, yea and vndutifulnes to man, and ſo conſequently, al kind of ſinne and impiety, whatſoeuer blind and ignorant men fall into. Hence commeth the contempt of the woorde, and of the painfull Miniſters thereof, railing vpon the trueth, and the profeſſours thereof, prophanation of the Sacraments, vaine & hipocritical praying vnto God, both publikely and priuately, and hereby as by a malle, the edge of al exerciſes of religion, and Lawes of God, and man, is broken, and men grow to be without al cõſcience, either in ſeruing of God, or man: the iſſue whereof in the ende, muſt needes, in the iuſtice of God, pul vpon vs, our Parentes, our wiues, and children, and vpon the whole ſtate, ſome fearful puniſhment: and if ſpeedy and harty repentaunce preuent it not, in the ende, in the world to come, euerlaſting death and deſtruction. He that ſeeth not theſe things to be moſt true, he ſeeth nothing. And therefore, good brethren of the miniſtery, I exhort you al, & charge you before god, & before the Lord Ieſus Chriſt, who ſhal iudge the quick, and the dead, at his appearing, to take theſe reaſons, which I haue vſed, ſo to heart, that ſpeedily & effectually you buſie your ſelues euery one, in this ſo holy & neceſſary a duty, of yours. You ſee, and haue heard, that the gifts, which god requireth to be in his miniſters, your calling & place, your titles, and office, doe bind you vnto it: and that vnleſſe you will caſt pearles before ſwine, and wilfullie prophane the holie Snpper of the Lord, to the plague here and

condemnation elſe-where, of your people, whom you are bound to loue, vnles you be diſpoſed to ſhew, that you neither care for obeying of the holy Laws of God, nor of man, nor for imitating the example of Chriſt, nor of the Apoſtles, nor of al holy antiquity: laſtly, vnleſſe ye would make it appear, that you neither can be drawn by any commodity, nor feared by any diſcommodity, to do your duty herein, it ſtandeth you vpon moſt faithfully to perfourme it. If not, euen by viewe of this laſt reaſon, you ſhall bewray your ſelues to bee ſuch, as neither care for the good, nor euil, of your ſelues, of your Prince, of your Parents, wiues, children, or other frinds. Wherefore, if there be any conſolation in Chriſt, if any comfort of loue, if any fellowſhip of the ſpirite, if any compaſſion and mercy, bee in you, labour to perfourme, and fulfil effectually this your ioyned and bounden duty.

That the houſholder is bound to Catechiſe.

But you will ſay, that though you for your partes ſhoulde ſo doe, yet if that which you deliuer publikely, bee not watered, and furthered at home, by the houſholders, in their ſeuerall families, that it will be hard, and verie long alſo, before you ſhall ſee any great fruite of your labors. Indeed it is moſt true, and in many places tried by experience, that let the Miniſter neuer ſo diligently catechiſe in the Church, vnleſſe there be alſo a furtherance of his trauell, in ſeuerall families, at home; ere the next aſſembly all or moſt of the ſeede, by him ſowen before, is gone, troden vnder foote, or choaked: And yet certaine it is, that the ſight of this, breedeth no iuſt occaſion to the Miniſter, to bee negligent in doing of his duty, but rather ought to prouoke him to trauell the more diligently and particularly. Howbeit, to remooue the ground and occaſion of this obiection quite, I will now proceed to prooue by more ſpeciall reaſons, than as yet I haue doone, that it is the houſholders duty alſo, at home, to catechiſe all them of his family. Wee haue heard that God would haue euery chriſtian houſholder able, thus to doe, and that it is Gods pleaſure, to haue his giftes vſed, to the beſt benefit of others; and that their roome and place

in their family, bindeth them vnto it: but yet to presse them further, and to pricke them forwarde, as much as may bee, (because I am sure, all will bee little enough) to doe their duties herein, cheerefully and diligently: let them further, first consider, that all christians generally, are by expresse commaundement of Almighty God, 1. *Thes.* 5. 11. & *Heb.* 3. 13. 14. and, *Leuit.* 19. 17. bound *one to exhort an other, and one to edifie another, and that dailie, whilest it is called to day: least their hearts be hardned, through the deceitfulnesse of sinne:* whereby they may see, that vnlesse they will exempt themselues, from out of the number of Christians, (which were a shame for them) or can shew iust reason, why this commandement giuen to these Christians, when, how, & by whom, we haue heard, belongs not generally to them, & to al other Christians (which they can neuer doe:) they are of necessity bound, to edify, and to exhort daily their family, least their hearts be hardned, through the deceitfulnesse of sinne. For if the vse of this priuate edifieng, and exhorting one another daily, besides all the publike exercises of religion, then vsed, (which no doubt were many & excellent) were in the iudgement of the holy Ghost, so necessarie for the *Thessalonians* (which were a people, as S. *Paul* testifieth of them, 1. *Thes.* 1. 3. 4. 5. 6. that had *effectuall faith, diligent loue, and patience,* with other excellent properties, of strong Christians, there mentioned) and for the *Hebrues* (who had so long before beene taught the Catechisme, that at that time, when that Epistle was written vnto them, they ought to haue beene teachers, as we read, they are tolde, *Heb.* 5. 12. and who indeede were such, as had beene tried constant, in great and many tribulations, as it appeareth, *Heb.* 10. 32. 33. 34.) that vnlesse they vsed it, & that daily, he feared least their harts would be hardned, through the deceitfulnesse of sinne; much more is it, in his iudgement necessarie in these daies, in such Christians as commonlie be now: wanting also the vse of such effectuall preachers and teachers, as were then, for the same reason, to perfourme this duty, in such sort, euery one to another. And

this

this being obteined, how can it then, but follow, that much more euerie Chriſtian houſholder, is now bound to perform this dutie, to them of his familie (to whom he is bound, by more than common bands, as both the Law of God and of nature, and verie reaſon it ſelfe, doe teach him) leaſt their harts bee nowe hardened, (eſpeciallie in this great want of publike teaching, in moſt places) through the deceitfulneſſe of ſinne? For if thou beeſt bound to doe it, to whom thou art leſſe bound; then much more to them, to whom thou art more bound: and if thou oughteſt to bee ſo carefull leaſt the harts of ſuch as be ſtrangers vnto thee, be hardened, through the deceitfulnes of ſinne, that therefore thou muſt think thy ſelfe bound, to edifie and to exhort them daily: howe much more oughteſt thou to thinke it thy duty, to ſhewe the like care towards them of thine owne family, thy wife, thy children, and thy ſeruaunts? Which being graunted, thou then haſt confeſſed, that, notwithſtanding the publike exerciſes that be, or may bee, it is moſt likely, that they of thy familie wil haue their harts hardened, through the deceitfulneſſe of ſinne; vnleſſe thou doeſt daily edifie and exhort them: and that therefore thou muſt ſo doe: which, ſetting thy ſelfe to doe, how canſt thou better perfourme, than by catechiſing? For al the grounds of edification, and exhortation are therein conteined; and that affinity there is betwixt edifieng and exhorting, and catechiſing; that the due perfourmance of the one, is alſo an accompliſhing of the other.

2 But yet more directly & ſtreitly to bind the houſholder, to perform this duty to al them of his family; ſuch are to vnderſtand, that the Lord in his word to his people, hath by expres cõmandement giuen them ſo much in charge. For an houſhold conſiſting of the houſholder & the family: & the familie, of wife, children, and ſeruants: if it appeare that the Lord bindeth the husbãd, to teach his wife; both, parents to teach their children, and maſters to inſtruct their ſeruaunts: then it is clear, that he would haue the houſholder to catechiſe his whole family, ſeeing that is the moſt plaine, eaſie, and familiar

liar kind of teaching that he can vse. In order therefore, hear what the word teacheth, in al these respects. That the husband is bound to teach & direct his wife, how to serue God, it is euident, in that that by Gods ordinaunce, *he is her head*, 1.*Cor.*11.3. yea, *euen as Christ is the head of the Church*, *Eph.*5. 23. For it is a special duty and property of the head, to teach and direct al, whereunto it is head: and therefore Christ, in that hee is heade of the Church, is the doctour, teacher, and Prophet of the same. In that also he is expressely commaunded, to loue his wife, as Christ loued the Church, and as hee loueth himselfe, *Ephes.*5.25.28. it appeareth, to be his duety, to teach her, and to seeke to settle her, in al truth. For therein hath Christes loue been shewed towards his Church: and vnlesse in so doing, we shew that we loue our wiues, our loue is no true loue: & it being true loue (as it must needs be confessed) that in these places the word calles for, in vs, both towards our selues and our wiues, it must then of necessity follow, that wee neither loue our selues nor our wiues, as wee should, except we do this duty vnto them. And therefore to put the matter out of all doubt, the Apostle Saint *Paul*, 1.*Cor.*14.35, hath commanded the wife, to inquire instruction at hir husbands hands at home, if she wil learn, and therefore to keepe silence in the congregation. For herein, seeing it is out of question, that she ought to be desirous to learne, the Apostle most plainelie sheweth, that euerie husband ought to bee both able and willing to teach his wife: for otherwise it were in vaine, to send their wiues for instruction vnto them. Now as touching children, the Lord most plentifully in his word giueth commaundement to their parents to teach and instruct them, in the knowledge of his wil, concerning religion. For wee reade *Exod.*12.26.27, that expressely he commaundeth the parents, amongst the children of *Israel*, to teach their children, the vse, and meaning of the passe-ouer: and *Deut.*4.9. they are commaunded, to teach sonnes sonnes, the things which they had seene. But *Deut.*6. 7. they are generally commanded, concerning al the words

of God, which he had commaunded themselues, to rehearse them continually, or *acutè inserere*, that is, pithily to inculcate thē, when they tarried in their house, when they walked by the way, when they lay downe, and when they rose vp: which commaundement is repeated againe, *Deutr.* 11.9. And therefore the *Psalmist* saith, *Psalm.* 78.3.4.5, *The thinges which wee haue heard and knowen, and our fathers haue tolde vs, wee will not hide from their children; but to the generation to come, wee will shewe the praises of the Lord, his power also, and his woonderfull woorkes, that hee hath doone: for hee hath established a testimonie in Iacob, and ordeined a Lawe in Israel, which he commaunded our fathers to teach their children, that the posteritie might know it, and the children which shoulde bee borne, should stand vp and declare it, to their children, that they might set their hope in God, and not forget the woorkes of God, but keepe his commaundements.* Wherein is shewed, that by a statute and ordinance of the Lord, Parents are to teach their children, namely, the law and the testimony, which conteine al religion, and that, to this end, that not only they may know these things, but also liue accordingly. And to incourage parents, to doe this duty vnto their children, *Salomon*, Prouer. 22.9, saith, *Teach a child in the trade of his waie, and when he is ould, hee will not depart from it:* that is, bring him vp vertuously, and instruct him in the feare of the Lord, and it shall be a good meanes, to cause him so to continue. But some wil say, we hear no such commaundement giuen vnto Christians, in the new testament; I answere, if there were not, yet were these sufficient, to binde Christians; for they are moral commaundements, and therefore stand in force stil. For Christ came not to deliuer vs from obedience to the law of good manners, but to free vs, repenting and beleeuing in him, from the rigour of the Lawe, which condemneth euerie one, that in anie point breaketh it. Yet fullie to preuent all starting of Parentes, from vnder this commaundement, by anie such colour or pretence, wee reade thus, *Ephes.* 6.4. *Yee fathers, prouoke not your children vnto wrath, but bring them vppe in instruction,*

and

and information of the Lorde. Nowe concerning ſeruauntes, in that there can bee no ſeruauntes, but which haue had Parentes firſt, who haue beene bound to doe this duetie vnto them: who ſeeth not, but that if that duety haue beene accordingly perfourmed by them, there is leſſe neede for their Lordes and maiſters, to haue it giuen them in charge, againe. And therefore though there were nothing to bee found, in al the Scripture particularly, to teach Lordes and maiſters, that it is their duties, to teach their ſeruauntes, to knowe God, and howe to ſerue him, it were the leſſe to be marueiled at. Vppon this conſideration, it may bee, there is ſo little mention hereof, as there is: but doubtleſſe euen that which is, is ſufficient, to make it euident, that it is the lords wil and pleaſure, that the houſholder ſhould make them partakers with his children, in the perfourmaunce of this duety. And therefore is it, as we haue heard, *Deutr.6.7.* the Lord contenteth not himſelfe, when he had ſaide, *Thou ſhalt rehearſe them continually vnto thy children*, but addeth, to make it appeare, that he would haue the reſt of the familie alſo, to bee made partakers of the ſame inſtruction; *and thou ſhalt talke of them, when thou tarrieſt in thine houſe, and as thou walkeſt by the waie, and when thou lieſt downe, and when thou riſeſt vp.* And that the houſholders care in matter of religion, and ſeruice of God ſtretcheth by the Lordes ordinaunce, vnto his ſeruauntes, it is cleare, by ſundrie proofes, out of the Scripture. For there we reade, *Abraham*, and his ſucceſſours in their families, expreſſely commaunded by God, *Geneſ.17.12.13.14*, as well to cauſe their ſeruauntes, and ſtraungers, that dwelt and ſoiourned in their houſes, as their owne children, to bee circumciſed. And *Exod.12.3.4.&c.* wee reade alſo, that the father of the familie is commaunded for himſelfe, and his familie, to *take a Lambe, and to eate it with his familie, according to the ordinaunce of the Lorde, for the Paſſe-ouer*. Where wee finde no more mention of his children, than of his ſeruauntes, but generally both compriſed in his familie. And in the

fourth commaundement, we haue heard already, and who can be ignoraunt, that for the obſeruing and keeping thereof, the Lord giueth charge to the houſholder, as expreſſely for his maidſeruant, and manſeruant, and ſtranger alſo within his gates, as for his ſons and daughters, *Exod.* 20.10. Now Circumciſion & the Paſſe-ouer being Sacraments amongſt the *Iewes*, and the keeping of the ſabbath, being the key of all religion; who is ſo ſimple, but in that hee ſeeth the houſholder bound concerning theſe, to take care, as well for his ſeruants as ſons, he muſt needs think, it is the Lords wil & pleaſure, to binde the houſholder, to take care, that his ſeruant know God, and ſerue him, as well as his ſonnes? And therefore no doubt it is, that the houſholder, in reſpect of that generall care, which he is bound to haue of the whole familie, is called the father of the family, and his ſeruants, in the Hebrew phraſe, are oftentimes called his children. Thus then we ſee, if the expreſſe and plaine will and commaundement of the Lord, that it ſhould be ſo, be a ſufficient argument, to binde houſholders to catechiſe or inſtruct their families, they are moſt ſtrongly bound to doe it. And the better yet, to incourage them, to take it in hande, and cheerefully to perfourme it, they may vnderſtand *Geneſ.* 18.17. 18.19, that to haue a willing and purpoſing mind to doe it, is a thing greatly acceptable to God. For wee reade that God there ſaith thus vnto *Abraham*: *Shall I hide from Abraham, that thing which I doe, ſeeing Abraham ſhall bee a great, and mightie nation, and all the nations of the earth ſhall bee bleſſed in him? For I knowe that hee will commaund his Sonnes, and his houſholde after him, that they keepe the waie of the Lorde, to doe righteouſneſſe, and iudgement.* In which woordes, the Lorde plainelie declareth, that hee liked ſo well of that grace of his, already ſhining in his ſeruaunt *Abraham*, that hee ſheweth that he will crowne it, with a further grace, of reuealing vnto him, further knowledge of his ſecretes. And in that it is ſaide by the Lorde, *I knowe that he wil commaund his Sonnes, and his houſehold*, ſeeing it is moſt certaine, the Lorde

could not be deceiued therein: it muſt needs bee confeſſed, that *Abraham* did ſo, and that in ſo doing, he did a thing that pleaſed the Lord, ſeing, here he commends him, for the wil, he knew was in him, to doe it. It was obedience then and duty, no woork of ſupererogation, doone in faith, and therefore vpon warrant from the reuealed wil of God vnto him; for that is the only ground of faith, and wee know it is written, that *it is impoſſible to pleaſe God without faith*, Heb. 11. 6. and that *whatſoeuer is not of faith, is ſinne*. Rom. 14. 23. Seeing therefore God ſaid, not only that he knew, that he would commaund his Sonnes, but alſo his houſholde, it followeth that Gods reueiled will vnto *Abraham* was, that he ſhould alſo teach & inſtruct his ſeruants, & the reſt of his houſhold, as wel as his ſonnes. And therefore *Gen.* 14. ſome read, that hee brought forth his 318. inſtructed men borne & brought vp in his houſe: referring the word, not onely to their inſtruction in matters of warre, whereof there, the ſpecial mention is: but alſo, to the precepts of religion, wherein he had catechiſed them. And indeed the Hebrew word there vſed, will wel bear that ſenſe: for the roote whereof it commeth doth ſignifie, to enforme, inſtruct, teach, and to giue the firſt principles, without any limitation to war, or any thing elſe.

3 And indeed the Scripture is full of examples, of the diligent performance of this duty, of the houſholder generally, to all them of his houſhold; by view whereof, in that therein, their doings are noted, by the holy Ghoſt, to their commendation; al Chriſtian houſholders may learn, that they are left in record ſo, of purpoſe, to draw them to the imitation thereof. In the beginning, if *Adam* had not catechiſed *Caine*, and *Abel*, how ſhould they haue knowen, how to ſacrifice? *Gen.* 4. 3. *&c.* The remembrance of this duty cauſed *Iacob*, as we read, *Gen.* 35. 2. to ſay to his whole houſhold, and to all that were with him; Put away the ſtrange Gods that are amongſt you, and cleanſe your ſelues, and change your garments. *Ioſua* was reſolued, ſo faithfully and carefully, to performe this duty, that he confidently proteſteth, *Chap.* 24. 15.

that whatſoeuer the reſt of the *Iſraelites* would doe, yet hee and his houſe woulde ſerue the Lorde. It argueth that *Dauid*, as great an houſe as hee had, was yet determined, ſo diligently to performe this duty, that hee promiſeth ſolemnely vnto the Lord, *Pſalm.* 101. 2. that hee would walke in the vprightneſſe of his heart, in the middeſt of his houſe; and that he would be ſo carefull therein, that no deceitfull perſon ſhoulde dwell in his houſe; and that hee that tolde lies ſhoulde not remaine in his ſight. And to his perpetuall commendation, and to teach all Parentes to doe the like, his Sonne *Salomon* teſtifieth of him, *Prouerb.* 4. 3. 4. how, when he was young, hee his Father, taught him, a number of moſt excellent leſſons, as by the recitall of them, there begunne, and continued along in many Chapters, it appeareth indeede: and is further witneſſed, 1. *King.* 2. 1. 2. 3. 4 *&c. Cornelius* alſo, *Act.* 20. 2. 7. may bee an example to all Chriſtian houſeholders, to teach them euen for ſhame to performe this duty: for though by birth, hee was a *Gentile*, by vocation, a ſouldiour, and a captaine, and in knowledge of the Meſſias, but a nouice: yet it is reported of him, not onely that he was a deuout man, and one that feared God, himſelfe, but that his whole houſhold alſo, his ſeruants and ſouldiers that waited on him, did the like. Which, no doubt, came not to paſſe, (thoſe daies & times conſidered,) without his owne great trauell, in inſtructing them. For the ordinary inſtruction amongeſt the *Iewes*, was then looſe, and corrupt: and this is reported of him, before hee had heard *Peter*. What a ſhame then is it for Chriſtian houſeholders, in theſe daies and times, wherein they haue heard ſo much, if they ſhould ſhewe themſelues careleſſe herein? No doubt of it, if they doe this, *Cornelius*, that had ſo weake meanes, to inable him hereunto, and a vocation ſo troubleſome, to hinder him from the quiet performance thereof, ſhall riſe vp, at the day of iudgement, to condemne them, hauing had ſo good meanes to in-

able them, and their vocation alſo, beeing quiet and peaceable. But what, will ſome ſay, all theſe examples are of men, wee heare nothing all this while, to binde weomen to ioine in the performance of the ſame duty. Yea, but euen they alſo, if they will haue it appeare, that they are the good ſeruaunts of God, muſt not bee negligent heerein, and therefore in the laſt of the *Prouerbes*, where the Holy Ghoſt deſcribeth, an honeſt and vertuous Matrone, amongeſt diuers properties of hers, to bee ſhewed in her houſe, it is expreſſely ſaide, that ſuch an one openeth her mouth, with wiſedome, and the Lawe of grace is in her tongue, ſo that ſhee ouerſeeth the waies of her houſehold. And it appeareth by the title of that Chapter, that *Berſhaba*, the mother of *Salomon*, who is there by an other name, called *Lemuell*, did moſt carefullie inſtruct him, when he was young, as foloweth, in that Chapter. We reade alſo that Queene *Eſther* vndertooke for herſelfe and her Maides, that ſhee and they would faſt and praie, as ſhee had aduertiſed *Mordechaie*, with the reſt of the *Iewes*, to doe. It appeareth that *Timothie* euen of a childe, was brought vp in the knowledge of the Scriptures, by the care, and induſtrie of his graund-mother *Lois*, and mother *Eunice*, 2. Timoth. 1. 5. and 3. 15. And no doubt of it, that noble Ladie, to whom Saint *Iohn* writeth his ſecond Epiſtle, had beene carefull in this dutie, and therefore God bleſſed her, with godlie children, wherein *Iohn* (as he teſtifieth vnto her to encourage her to go on) greatlie reioiced, 2. *Iohn*. 4. So that thus wee ſee, that Chriſtian houſeholders, both men, and weomen, haue notable examples, in the Scripture, for them to followe in this behalfe.

4 And this they cānot be ignorant of, that ſeing it is ſo good & ordinary a mean, ſanctified by the lords ordinānce in vſing of it, not only they ſhal diſcharge the duty of a good conſcience, to their cōfort, howſoeuer things fal out; but alſo by al likelihood, great will be the benefits, that thereby wil ariſe,

both

both to themſelues & their families. For, to themſelues it wil be a means, not only to cauſe them more carefully to learne to know the wil of God, but alſo to retein & keep thoſe leſſons, which they haue learned, the better in memory, when they haue whetted thē vpon their families. It wil be a means alſo, to prouoke God to bleſſe and encreaſe thoſe graces, that are in them already, as we haue ſeene in Gods dealing towardes *Abraham*, and alſo to performe his promiſe and couenant, made to ſuch, and their ſeede, as it appeareth, *Gen.* 18. 19. where it is thus added, *that the Lord maie bring vpon* Abraham, *that which he hath ſpoken vnto him*. Further it will cauſe them to be well thought of, & ſpoken of, of the godly; & by all likelihood, it wil be a means, to their great comfort, to breede not only for the preſent time, great obedience, & dutifulneſſe, in all the degrees of their families, vnto God firſt, and after vnto themſelues, to the preuenting of a 1000. of houſhold griefes, and troubles, that vſually ariſe, for the lacke thereof: but alſo after, when they of their families, ſhall go abroade, to growe into families of their own, great wiſedome, & godlineſſe, to the honor of them that brought them vp. And to the ſeuerall perſons in the family, if they be gratious, great doubtleſſe are the commodities heereby ariſing to them. For by this meanes, the publike miniſtery is made the more profitable vnto them, in that the ſeede thereby ſowen, in their hearts, is watered: and ſo they euery one occaſioned, to know howe to beleeue in God, to their ſaluation, and how to ſerue men, in a good conſcience, to their commendation, that when they grow to be houſeholders themſelues, they may bee able to performe this ſo neceſſary a duty to their families. And of the other ſide, innumerable bee the euils that directly come from the neglecting of this duty. For this is the mother of that groſſe and vniuerſal ignorance, that ouerfloweth Chriſtendome, which is a moſt fruitefull mother, to bring forth all errors & hereſies, in religion, and all kinde of ſinnes and enormities, in life and conuerſation. The not vſing of this, at home in priuate

nate houſes, cauſeth the leſſons taught, on the day of the aſſembly, to be forgotten of maſter, and man, husband and wife, father and child, before the next day, and ſo it is the very deuiſe of Sathan, to make them fruiteleſſe. Hence come all the domeſticall brauls, contentions, mutterings, diſobediences, and whatſoeuer is either wearisome to the houſholder, or grieuous to any of his family. And truely for the houſeholder, to performe all other duties, of clothing, feeding, and paying of wages, to theſe of his family, and to neglect this, what doth he more than the Turkes, and heathen people haue done, & doe, as well as he? Yea, in what thing can any man more plainely ſhew himſelfe to be an atheiſt, than in not doing of this? For therein it is too too apparant, that he ſeemeth to thinke, that hee hath to take no further care, than for the bodies of thoſe that be his: & that no further neither, than for the thinges of this life: which care, euery reaſonable and naturall man, hath ouer his brute beaſt. Wherefore to conclude this point, you haue heard that God requireth, that euery chriſtian houſholder be able to performe this duty, that his eſpecial charge in his family, bindeth him to procure in his houſhold what good he is able, that he is bound to edifie and exhort others generallie, and therefore much more them vnto whom he is eſpecially bound: yea, you haue heard that God expreſly commandeth it, and that the commended practiſe of the godly houſholders both men and weomen, haue taught it, and laſtly that the manifold good, it would bring, & euill that the neglect of it doth cauſe to flowe euery where amongeſt vs, ſo ſtreitly bindeth vnto it: that vnles men be deſperately bent, to ſhewe themſelues no better than Turkes and Heathen people, yea, than very atheiſtes: it ſtandeth them vpon, eſpecially being vrged by ſo many, & ſo forcible arguments, firſt to labor moſt ſpeedily, to be able to doe it, and then to doe it indeed, from time to time, moſt diligently. I exhort you therefore, Chriſtian houſholders, whoſoeuer you be, as you would haue it to be thought, that you are perſwaded,

your wiues, your children, your ſeruants haue ſoules, & that therefore a furder care is to be taken for thē, than for neceſſaries concerning this life; that you would no longer be negligent in performing this duty to thē. Remember, it is better your wifes, your children, & ſeruants, had neuer bin borne, howſoeuer they haue health & wealth in this world, thā that they ſhould die ignorant of god, & his waies. For not in vain ſaid *Ier.* 9.23.24. *Let not the wiſe man glory in his wiſedome, nor the ſtrong man, in his ſtrength, nor the rich man, in his riches; but let him that glorieth, glory in this, that he vnderſtādeth & knoweth me, ſaith the Lord.* This knowledge of God is it (deerely beloued) that is only left vs, to glory & reioice in: & it is a thing worthy to be reioiced in, for Chriſt hath taught vs, *Ioh.* 17.3. that *this is life euerlaſting, to know God aright, & whō he hath ſent, Ieſus Chriſt.* Thinke not that this is a thing eaſily comd by, & that therefore you need not vſe theſe means. God, I am ſure, you wil confes, knew better what was in mā, than you, & for ſhame you may not think, that he cōmands any vnneceſſary & vnprofitable thing; & yet you haue heard by his word, he moſt earneſtly calleth for the performance of this duty at your hands, beſides al other meanes, that he requireth to be vſed, by his miniſters publikely, & others whomſoeuer: and therefore you may aſſure your ſelues, that hee ſawe it was ſo hard a matter, & man ſo dul in learning it, that this meanes, concurring with all the reſt, would be little enough, to bring men to ſufficient knowledge of him. This argument preſſeth the ſorer, where the publike means is wanting, as it is in moſt places amongſt vs: but where it is not wanting, it hath force enough too: for by experience we ſee, that euen there, if this be not vſed, you ſhall find in moſt families, lamentable ignorance, in the firſt principles: & that they are hardly brought to the knowledge that is needful for them, the publike exerciſes notwithſtanding. And what reaſon is there, why wee ſhould think, that the knowledge needful for a chriſtian, is ſo eaſy to come by, ſeeing it is a thing, ſo precious, & in the end ſo gainful? For we ſee that humane arts & ſciences, the fruit

whereof

whereof ſtretcheth but only to this life, are very hardly, euē in many years, with great pains, atteined vnto. Wherfore vnleſſe wee thinke our ſelues wiſer than God, & that it is no needful, that he ſo earneſtly calleth for at our hands: without any more adoo, let vs obay him in all dutifull performing of this duty, of catechiſing our families. Thus hauing made it manifeſt, that both Miniſters publikely, & houſholders priuatly, ought of neceſſity, to catechiſe their whole pariſhes & families; thereupon it moſt ſtrongly followeth, that it is the boundē duty, both of al pariſhioners, & alſo of al degrees in the family, moſt willingly, vntil they be throughly catechiſed, to embrace & ſeeke after the vſe thereof. For euery child may conceiue, that if they be bound, thus to teach, thoſe, of whom they haue charge; then they of whom their charge conſiſteth, are bound to heare them, & by their inſtruction, to learn the things which the other are bound to teach. Yet, becauſe by experience it is found true, that hardly in many places, either miniſter can bring his pariſh, or houſholder his family to yeeld hereunto as they ought: it ſhal not be amis to vrge both, with ſome ſpecial reaſons, to do their duty herein.

Pariſhioners, and al degrees in families, are bound to ſubmit themſelues to Catechiſing.

1 Firſt therefore, to begin with pariſhioners: Let thē cal to remēbrance that the ſame God, who hath ſaid, *the Prieſts lips ſhould preſerue knowledge*, hath ſaid alſo, that *it is the peoples duty, to ſeek the law at his mouth*, Mal. 2. 7. They muſt alſo vnderſtād, that, *Pr.* 2. 1. vnto 10. they are taught, that if they would receiue the word of god, & hide his cōmandments within thē, if they wold vnderſtād the fear of the lord, & find the knowledge of god, & ſo vnderſtand righteouſneſſe, iudgement, equity and euery good path; that then they muſt cauſe their ears to harken to wiſedome, incline their harts to vnderſtanding, cal after knowledge, & cry for vnderſtanding: yea, that they muſt ſeek her as ſiluer, & ſearch for her, as for treaſures. Furder they are to hear, what is ſaid vnto thē, in this reſpect, *Pro.* 8. 33. 34. *Heare inſtruction, and be yee wiſe: and refuſe it not: bleſſed is the man, &c.* which commandement cannot be performed, & therfore the thing promiſed not hoped for, vnles

And firſt, that pariſhioners are bound ſo to doe.

amongſt other gates & doores, wherby neceſſary wiſedome to ſaluation, entreth into the heart of man, or man into it: this be waited at, or attẽded vpon, it being as it is, one of the firſt.

2 Now, becauſe this is much, & great attendance & diligence, that the holy Ghoſt in theſe places requireth, at the hands of al Gods people, in reſpect of their teachers, & their inſtruction: they are told, *Prouer.* 3.13.14.15. that *the man is bleſſed, which findeth wiſedome, and getteth vnderſtanding: becauſe the merchandiſe thereof is better, than the merchandiſe of ſiluer, & the gaine thereof, better than gould: it is more precious than pearles, and all things that thou canſt deſire.* And to adde further credit hereunto, Chriſt our Sauiour, calling wiſedome, neceſſarie for a Chriſtian, by this name the kingdome of heauen: hath cõpared it, *Mat.* 13.44. to *a treaſure, hid in the field, which when a man hath found, for ioy thereof, departeth and hideth it, & ſelleth al that he hath, and buieth that field.* Whereupon *Paul* is bolde, *Epheſ.* 3.8. & *Coloſ.* 1.27. to auouch, that *in the myſterie of our redemption, there lieth vnſearchable and glorious riches.* By which ſimilitudes or parables, each pariſhioner may perceiue, that euen as ſpeedily and earneſtly, as hee would be glad to yſe the counſell and helpe, of thoſe that would offer vnto him, to diſcouer vnto him, and to bring him to the lawful poſſeſſion of treaſure, pearles, & infinit riches: ſo ſpeedily, gladly, & diligently, he is to vſe the trauel of his Miniſter or Paſtor: who by catechiſing laboreth to induct him into the poſſeſſion of the knowledge of God, and his will. And leaſt Pariſhioners ſhould thinke, that herein I require more at their handes than needs: in that I conclude, that they are thus willingly and attentiuely to liſten vnto their Miniſter, being but a mortall man, to get theſe riches, by his trauell: let them remẽber, that *Mal.* 2.7. the reaſon why the people are bound to ſeek the Law at the Prieſts lips, is, as it is there added, *becauſe he is the meſſenger of the Lord of hoſts*. And if this reaſon will not ſerue, let them aunſwere me to this: would they willingly come to heare Chriſt, if he were heere, in his own perſon, & would offer to catechiſe thẽ? For ſhame,

they

they wil say, they would. Mark thē what *Paul* saith vnto thē, 2. *Cor.* 5. 20. to allure thē to hear him, & his other faithful fellow ministers: *Now then*, saith he, *we are embassadours for Christ*: yea, mark what Christ generally hath taught, speaking of his ministers: *He that receiueth you, receiueth me, and hee that receiueth me, receiueth him that sent me*, Matth. 10. 40. Againe, *Luk.* 10. 16. *He that heareth you, heareth me, and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent mee.* Letting therefore all such exceptions against the persons alone, let them harken, what Saint *Iames* hath said vnto them, *Lay apart al filthinesse*, (saith he) *and al superfluitie of malitiousnes, and receiue the word with meekenesse.* Yea, to vrge them to desire euen this kind of instruction, by the word, which consisteth in teaching them the first principles thereof, as I haue saide, and that in as earnest a maner, as I haue yet required at their hands: Saint *Peter*, 1. *Pet.* 2. 2. 3, saith vnto them, *As new borne babes, desire the sincere milke of the word, that ye maie grow thereby, if so be yee haue tasted how bountifull the Lord is.* For herein, first they heare, that they are commanded to desire, not only the holesome strong meat, prouided for them in the worde, but euen the very milke thereof: secondly, that hee would haue them, to be as speedy and as earnest, in seeking after the milk of the word, as children, by nature are, for milk, at the hands of their nurces, that thereby they may grow and battle in the house of God: and al this, by the last clause, they may perceiue, he requires to be effectually performed by them: if so be they haue but so much as tasted, how bountiful the Lord is. Whereby it is easily perceiued, that he concludeth, that they that will not doe thus, haue not yet so much as tasted, how bountiful the Lord is, and consequently therefore, that they are as yet mere straungers from his bounty, and mercie, and so vnder their sinnes, and the burden of them. Vnlesse therefore, men be disposed to bewray themselues, to be yet in this miserable state, and condition, they must, as thirsty children for the dug, seeke after catechising, & when it is offered them, most willingly draw out thence, vnto their vse,

as much ſincere milk, of the word, as they can.

3 Beſides theſe reaſons drawn from the expreſſe Law and word of God, it may euidently appeare, vnto al pariſhioners, that by the lawful and laudable lawes of this realm, they are bound euery one to ſubmit thẽſelues to publike catechiſing and examination in the principles of religion; if they wil but voutſafe to cal to mind, what I haue before alleaged, out of the communion book, the book of canons, & determination of the hy commiſſioners; or at their leaſure, further to peruſe them. For therin firſt for the youth (in the place before cited, in the communion book, in the rubricks after confirmation) they ſhal find expreſſe commandement giuen, that fathers & mothers, maſters & dames, ſhal cauſe their childrẽ, ſeruãts, & apprentiſes, to attend in the church vpõ publike catechiſing, vntil they be throwly catechiſed. And in the next rule folowing, in the ſame place, they ſhal find order taken, that none of the pariſh be admitted to the cõmunion, before he cã ſay the catechiſm: to ſhew, that ſeeing law bindeth al to communicate, that be of years of diſcretion, that it would haue al, both young & old, catechiſed, before they be admitted therunto. Which to bee the meaning of the booke, both the Canons, & the hy Commiſſioners determination, ſpoken of before, ſhew, in that they bind the aged ſort, as expreſly as the yonger, to be catechiſed. They therefore that do wilfully breake theſe orders, & wil not ſubmit thẽſelues to this order of catechiſing, vntil (as the book ſpeaketh in another place) they be able, aptly to anſwer to euery part of the catechiſme, are flatly within the compas of the penalty of the ſtatute, which is very ſeuere, as they may ſee, by the peruſing therof. There are few, but they wil yeeld, that the youth ſhould be catechiſed; & yet in cauſing their youth to come to it, as they ſhold, they are found in moſt places very negligẽt, & vntoward: but that the aged alſo ſhould, they wil hardly grant. Indeed, if it were as it ought to be, that is, that they that are maried, were al before throughly catechiſed, that is, acquainted with & ſetled in the principles of chriſtiã religiõ, & that alſo by former examination,

ſmination, known to the miniſter, it were ſomething that they ſay. But ſeing it is not ſo, yea rather oftētimes falleth out, that ſuch are more ignorant, than children; great reaſon there is, that they rather thā yonger perſons are to be thus dealt withal. For a beaſtly ſhame it is, for old perſons, that ſhould be teachers of others, to be more ignorant, thā their children, & ſeruants, whō they ſhould teach. I ſaid before, that maried folke ſhould all be before well catechiſed: which is not only true by the law of god, as I haue prooued, in that they are bound to be catechiſers of their families, but alſo by the very law of this our Church. For I find, not only, as I haue ſaid, that none ſhould be admitted to the communion, but ſuch as can ſay the catechiſme: but alſo in the booke, in the tract of mariage, an order; that the new maried couple ſhal receiue the communion, the day of their mariage: wherfore it followeth, that the booke would haue none to mary, before they be catechiſed, & haue ſo profited thereby, that they can ſay it, & anſwer to it. So that thus we haue found, both by the law of god, & man, pariſhioners vniuerſally to be bound, to come diligently to publike catechiſing, and carefully to ſeek to profit by it.

All degrees in families are bound, to ſubmit thēſelues, vnto catechiſing.

1 Now, this beeing obteined, & by ſo forcible reaſon concluded, whereunto men & weomen, old and yong, are moſt loth and vnwilling to yeelde; it is withall woon, I hope, (that they may be the better able, to aunſwere ſomewhat like, in the publike aſſembly) that they will yeelde, that it is their duties, to be willing to be catechiſed, at home, by them; & amongeſt them, whom they dare be more bold & familiar withal. And indeed conſidering that S. *Peter* hath giuen a generall commaundement to al chriſtians, *to ſanctifie the Lord God in their harts, & to be ready alwaies to giue an anſwere to euery one, &c.* 1. Pet. 3. 15. 16. ſeeing alſo, by this that I haue written, they may ſee, that the miniſter, before he admit them to the communion, is bound to ask them diuers queſtions concerning their hope; great cauſe there is doubtles, euē as they haue care to obey this rule of the Apoſtle, and as they would be loth to be ſhut from ſo heauenly a banquet, as the Lordes

Supper is, to moue all degrees in the family, not onely moſt willingly and thankefully to accept of catechiſing, by the houſholder offered vnto them, but moſt inſtauntly to craue it at his hands. That the wife is bound ſo to doe, at her huſbands handes, Saint *Paul* 1. *Cor.* 14.35. hath taught her, ſaying: *Let her aske of her huſband at home.* And that it becommeth children ſo to doe, it appeareth, *Exod.* 12. 26. 27, for there the Lorde ſaith thus vnto his people: *When your children aske you, what ſeruice is this that yee keepe, yee ſhal ſaie it is the ſacrifice of the Lordes Paſſe-ouer.* It appeareth alſo *Deut.* 6. 20. 21. *&c.* where the Lorde ſaith, *When thy ſonne ſhal aske thee, what meane theſe teſtimonies, ordinaunces and lawes, which the Lord hath commaunded you, then you ſhal ſay &c.* Yea, *Deut.* 32. 7, they are flatly commaunded to do it, in theſe words: *Aske thy father, and he wil ſhew thee, and the elders, and they wil tel thee.* And that ſeruauntes may and ought, not onely to hear their maſters, when it pleaſeth them, to teach them: but alſo if they doubt of any thing, or doe not well vnderſtand their maſters meaning, to be ſo bould as to enquire of him further, how to vnderſtand it, it may euidently appeare, by the example of Chriſtes Diſciples, and ſeruaunts, in ſundry places: as *Mark.* 4. 13. where they, hauing before heard him, aske him of the meaning of the parable of the ſower, when they had him alone. And *Luk.* 11. 1. where, one of them came vnto him, and ſaid, *Maſter, teach vs to praie*, as *Iohn* alſo taught his Diſciples: whereupon he taught them, as it there appeareth, the Lords praier.

2. Which praier we neuer ſay, but wee deſire therein, that Gods Kingdome may come: wherein, if we ſpeak not without vnderſtanding, our meaning is: let thy Spirit, O Lord, baniſh out of my dark hart, al ignoraunce and errour, that the light of the glorious Goſpel of thy dear ſonne, may brightly ſhine there. Now for wiues, children, and ſeruaunts or any other, daily to make this praier, and yet to ſleepe, and ly drowned ſtil in ignoraunce of the firſt principles of Chriſtian religion, is a plaine dallying with the Lorde, and a mocking

of him, who wil not take it at our hands, *Galat.*6.7.

3 There is none of those in our families, but if meat, drink, clothing, or their due hire, be any whit deteined from them, they wil think themselues misused, and complaine of it: how much more would they, if there were in them any care of their soules, or of the life to come, whine, when they are defrauded of this most necessary portiō, appointed by the lord, to be by their housholder, bestowed vpon them? If the housholder bee bountifull, and liberall, in allowing them their worldly necessaries, they wil take it at his hands, and thanke him too; what an argument is it then, of a prophane minde especially, seeing Christ hath commaunded, to *seeke first the kingdome of heauen, and the righteousnesse thereof*, Matth.6.33, for al degrees in families, to be so slow, as commonly they are, in seeking after this heauenly food for their soules? There is none so simple, but if he put his sonne to be a prentise, if his master within his yeares, teach him not his occupation, hee wil and may iustly think his child misused: and the childe it selfe also, of a desire to attaine to some competent perfection in his trade, against his terme be ended, wil be careful, to marke and learne what he can, of his master. What a woonderful blockishnes then, doth it argue in them, that care not how little paines, Christian housholders, and masters take, either with themselues, or others, to teach them the precepts & lessons, that belong to a Christian, which of al callings vnder heauen, is both the most honourable, and in the end, the most profitable? I beseech you therefore, Christian brethren and sisters, by the mercies of God, and as you tender your owne saluation; as you would be loth to erre, in your hearts, to prouoke the Lord to swear in his wrath, that you shall not enter into his rest; as you would be ashamed to be worse thā the Oxe, & the Asse, which know their master, and their crib; or to bee found like horses and mules, which haue no vnderstanding: so hereafter both publikely & priuately, at home & in the Church, be most willing to bee catechised, and apply your wittes to learne, & to vnderstand the principles of Re-

ligon, and to bee settled therein, that ye may be grounded, and rooted in the faith, and not ready to bee made a pray, through your ignoraunce, to your destruction, to Sathan and his chaplins. You see, Gods law, and mans law requireth this at your handes: and you must needes also perceiue, that your owne commodity, which you may reap by so doing, and the miserable inconueniences that yee fall into daily, and lie in, for lack of so doing, doe craue as much of you. Except therefore you be at a point, to proclaime vnto the world, that yee nether feat God, nor man, nor loue your own selues; it stands you vpon, most carefully, to turne your former negligence herein, into diligence, your slacknes in comming, into speedines, and your vntowardnes what soeuer it hath beene, into al good towardnesse.

The confutation.

1 But that I may proceede in this exhortation, effectually, and preuaile both with the catechisers, and them that are to be catechised, as I desire; certaine obiections, which though they be but trifling, yet much hinder, both the one sort, and the other, are to be aunswered, and so as stones lying in the way, to be remooued. In the confutation whereof, I wil follow the like order, that I haue doone in the confirmation of each mans seueral duty heerein. First therefore let vs marke, what is generally obiected against the vse of catechising. And particularly, what staieth the catechisers first: and after the catechised, from doing their duty herein. Against it generally, I find of any moment, onely two obiections, which they that are vnwilling to do their duties therein, doe pretend, to excuse their idlenesse withal, and their negligence. For either they say it is but a newe deuise, inuented and begun of a few curious heads, or else, that there is no necessity, or need thereof. Wherein they shew, partly their ignorance, and partly their malice. For that it is no newe deuise, but a most auncient kind of teaching, most manifestly they may perceiue, by those testimonies and examples, both out of the old testament, and new, and also out of the auncient fathers, and councels, by me before alleadged, to induce both mini-

Generall obiections against the vse of catechising, answered.

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ſter and houſholder to vſe it, ſeeing that thereby they may perceiue, that in ſo doing they ſhal but goe the way, troden before them, by al holy and ſound antiquity.

2 And as for the neceſſarie vſe thereof, it ſufficiently appeareth, in that God, who commands no vnneceſſary, and ſuperfluous thing, as I haue ſhewed, hath expreſſely commaunded it; & by ſo inuincible arguments, as you haue heard, exacteth it both at the hands of the miniſter & houſeholder. And catechiſing, being as it is, the moſt plaine and eaſie kind of teaching, the firſt and neceſſarie principles of Chriſtiã religiõ, it cannot be but that the vſe thereof, is moſt neceſſary. For who can come to any perfection, in any ſcience, without a beginning? How is it poſſible to build to any purpoſe, without a foundation? And who euer came to bee a man, but, before he came to ſtrong meat, it was moſt neceſſary for him, to be fed with milk or foode fit for a child? By all experience alſo wee ſee, euen in humane artes and ſciences, that hee that would attaine to anie perfection in them, muſt firſt of neceſſity learn the firſt and neceſſary rudiments and principles thereunto belonging. Howe can wee then think, that the precepts and principles of Chriſtianity, being ſo many and ſo vnſearchable, to the naturall wiſedome of man, as they bee, but that it is a moſt neceſſary thing, for all that meane to be Chriſtians, to be catechiſed? For wee will not account him a lawier, that knoweth not the rules of law; nor him a Phyſition, that hath not learned the principles thereof; no nor him an husband man, nor any man his craftes maſter, vnleſſe he know the rules and preceptes, belonging to his profeſſion. Muchleſſe may we account him a Chriſtian indeede, whatſoeuer hee bee in name, that hath not yet learned the Catechiſme, that is, the firſt principles of Chriſtian religion. For how can any man be a good ſeruant to his maſter, that holdeth that opinion, that it is not neceſſary for him, to learne to know his maſters wil? Neither can hee euer be a good ſeruaunt of God, that holdeth it not neceſſary for him, to bee catechiſed, that is, moſt familiarly and plainely

made acquainted with the wil of God. Wherefore theſe obiections we ſee are grounded vpon flat vntruthes. Therefore whenſoeuer they be vſed, they ſauour either of groſſe ignorance, or elſe they proceede, from wilful malice.

Obiections alleadged by catechiſers, anſwered.

1 Now yet many that ſhould catechiſe, both of the miniſtery and of Chriſtian houſholders, think that there are many reaſons, why they ſhould not be tied, as I haue taught, to catechiſe. Let vs hear therfore what they can ſay. O ſay ſome of the miniſtery, and moſt houſholders, it is a thing too hard for vs to doe, wee are not able ſo to catechiſe. Howeſoeuer they ſay thus or no, certaine it is that they think ſo, and their owne conſciences tel them, that they think but as it is. But yet this wil not, nor may not excuſe them: for there is neither of thē both, but they haue been taught, that the Lord requireth at their hands, that they ſhould be fully able, euery one of thē to do it. In thus ſaying therfore, they do but vomit out their own ſhame, the miniſter eſpecially, in whō God requireth, as we haue heard, far greater knowledge & ability, than the performance of this duty requireth. And therefore firſt, to begin with him, he may aſſure himſelf, if it be ſo with him as he ſaith; that the Lord hath ſpokē to him, as we read *Hoſ.* 4.6. *My people are deſtroied for lack of knowledge: Becauſe thou haſt refuſed knowledge, I wil alſo refuſe thee, that thou ſhalt be no prieſt to me: and ſeeing thou haſt forgotten the law of thy God, I wil alſo forget thy childrē:* & that *the Lord wil require at his hand, the blood of the people,* Eze. 33.8. *that periſh through famine of inſtruction,* Amos. 8.13. And let him tel mee what he thinketh of that nurce, that will vndertake to nurce a mans childe, & take hir full wages for the ſame, & yet let the child vnder her hand, ſtarue & periſh for want of tending, & ſucking, though ſhe ſay, and ſay truly, that ſhe could not doe her duty vnto it. I am ſure, if the child were his own, he would iudge her both a murderer of his child, & alſo a theefe. A murderer of it, in ſtaruing of it, for want of food: and a verie theefe, in that notwithſtanding, ſhe tooke her full wages: and therefore woorthy to bee burnt at a ſtake, for the example of all ſuch. Eſpecially hee might

D. Sandes Arch-biſhop of Yorke ſer. 17 pag. 305.

The ſame, ſerm. 8. pag. 132. 133.

might iuſtly thus think, if he ſpying the daunger of his child before, complaineth thereof, and yet ſhe would not by anie meanes ſuffer him, to take it from her, and put it to a better. And ſurely euen this, (and by ſo much worſe, by how much a multitude of Gods children, is to be preferred before one, and the periſhing of them, eternally, is more than the dying of one infant, the firſt death onely) is the ſtate and condition of all ſuch, as ſupply the roome of paſtours and feeders of Gods people; and yet in truth, are not able, ſo much as to catechiſe them. For God foreſeeing the danger of his children, vnder them, hath moſt grieuouſly complained, and requeſted that they might bee taken from them, and put to more honeſt and able nurſes, and yet they like dogs in the maunger, that wil neither feede themſelues, nor ſuffer others that would, and could, wil needs keep them ſtil, vntil they periſh vnder them. O deare brethren, when the fearfull daie of account ſhal come, what an heauie reckoning ſhall theſe men haue, that wilfully continue ſtil, in this ſtate, for the murdering ſpiritually, of ſo many ſouls, as by their default, haue periſhed, for want of inſtruction? And for the ſpirituall ſtealing of ſo great wages & reuenues, for doing ſo ſhameful a deed? Some ſay, it were pitty, that ſuch men ſhould be put frō the office of nurcing gods children: but ſure I am, it is far greater pitty, that they ſhould be ſuffered, to run on thus headlongly, to carry with them ſuch multitudes as they doe, down to the pit of hell. And they ſhewe themſelues indeede pittileſſe men, void of al true Chriſtian pittie, that haue power and authoritie, to take Gods children from ſuch drie nurſes, and yet goe not about it. If there were once a diligent and a carefull catechiſing of al miniſters in this lande, by examining them throughout the principles of religiō, (I ſpeak it with a bleeding and ſorrowful hart in the meane time, for Gods poore people vnder them) there woulde bee found too too great a number, that indeede are more meet to be catechiſed, themſelues, than to be ſet, to catechiſe others. God of his mercie grant, that by ſome good mean, and that ſpeedily, they may either

The ſame ſermon the 13. pag. 214. &c. and ſermon 2. pag. 35.

The ſame ſermon pag. 35.

The ſame ſermon 2. pag. 31. and 35.

either be reformed, and made able to doe this duety, or elſe that they may be weeded out: which is my anſwere to them, for this obiection. And now to come to the houſholders, that doe ioine with thoſe former ſort of men, in pretending this reaſon, I ſay alſo, it is the more ſhame for them, that they haue taken wiues, and become houſholders, before they had got ability to doe it. For as the former ſhould not take vpon them, to be paſtours, without ability to doe this duty, at the leaſt; ſo nether ſhould they haue become houſholders, without the ſame. For they haue heard that the woorde ought to dwel in al plentifully, and that al are bound to edifie and exhort one another, eſpecially therefore them of their families, in al wiſedome: and therefore the more vnable they finde themſelues, to doe this duty, the more earneſtly and ſpeedily they are to ſeeke to be able, that then they may doe it. For it hauing beene prooued, as they haue heard, that it is neceſſary for them to doe it, and that they highly ſinne againſt themſelues and their families, if they doe it not: the hardnes of doing it, muſt not cauſe them to giue it ouer, but rather it muſt be as a ſpurre in their ſides, to cauſe them to labour the more earneſtly, that they may grow able, and that ſpeedily. For let them be iudges themſelues, is it a good reaſon think they, becauſe it is hard to keepe Gods commaundementes, that therefore men ſhould not goe about it? That it is hard for a man in this naughty worlde, to keepe that which is his owne from the theefe and oppreſſor, that therefore men are not to ſtriue to doe it? Who is there amongeſt them, that vnderſtanding, that by his fathers laſt will and teſtament, there were great lands & legacies giuen him, that for the hardnes of the phraſe of the ſpeach, vſed in the will, would giue ouer his claime, to the things bequeathed? This is therefore in fewe words, an aunſwer to this obiection: hardnes, or difficulty in perfourmance, neuer diſchargeth any of a neceſſary duty.

2 O, but it is tedious, and wearifome, to be ſtil vrging, & teaching the firſt rudiments, & that after ſo plaine a maner.

Yea, but it is neceſſary and profitable you haue heard: and that muſt make vs willing to deuoure the tediouſneſſe thereof. The ploughmans courſe we ſee is wearisome, and yet hope and loue of an harueſt, maketh him willingly to away with the toil: how much more ought the hope & loue of a ſpritual harueſt, to make both the miniſter in the church, & the houſholder at home, to abide cheerfully this paine, & to ſwallow vp ſweetly al the tediouſneſſe thereof?

3 Yea, but ſome miniſters, & houſholders alſo, if in their own conceits they be great ones, thinke that it is too baſe a kind of teaching, for men of their learning, and too ſeruile a worke, for men of their countenance. For aunſwere hereunto, I would haue thē tel me: is any of them a learneder, & profounder, or a miniſter of greater calling, than Saint *Paul*? And yet, as we haue heard, 1.*Cor*.3.1.2.3. he diſdained not to ſtoupe thus lowe. And who knoweth not, what famous men, for learning, both *Origen* & *Auguſtine* were? And yet they thought not much, painefully to catechiſe the rude & ignorant, as we haue before heard. And as for houſeholders, howe great ſoeuer they be; are they greater than our Father *Abraham*, than *Ioſua*, than *Dauid*? And yet we haue heard that they refuſed not, nor thought it any diſcredit, or diſgrace vnto them, to labor themſelues in this worke. And indeed it argueth too litle loue to Gods people, & too much ſelfe-loue and liking of our ſelues, if we thinke our ſelues too good to ſtoup thus lowe, at Gods commaundement, for the diſcharge of our duties, and good of his people.

4 Sometime want of leaſure, and time is pretended; but ſeing the miniſter is to attend vpon the feeding of his flock, and the houſeholder may, if he liſt, finde time and leaſure enough, both for himſelfe and his people, this is but a vaine reaſon. If the miniſter cannot tend it, on Sabbath-daies, & Holy-daies, for minding his ſport and paſtime, then he is to be confuted with a whip, rather than with wordes: for it is too ſhamefull a thing, to prefer thoſe things, before ſo neceſſarie a dutie. If he ſay, he cannot tend it for worldly buſineſſe,

sinesse, & riding from Benefice to Benefice: why then doth he intangle himselfe, and so ouer-charge himselfe? This is his duty to doe, if these things therefore hinder him, from doing his duty, he is bound to cut them off, if they were as deere vnto him, as his right eie, *Mat.*5.29. If he say he cannot tend it, for preaching: I aunswere, he may finde well enough time, for both: otherwise, let him assure himselfe, that this well done, is as needefull & necessarie for one sort of his people, as the other is, for the other: and that the other without this, ioyning withall, is to small purpose. And concerning the householder, that pretends this idle reason: I say, if he haue not leisure, to doe this duty to his family; it is pitty his family should haue so much leisure, as to doe their duties to him. And he must remember that Saint *Paul*, hauing taught the seruants, to yeelde their duty vnto their masters, addeth, immediately: *And yee masters doe the same vnto your seruants, because there is no respect of persons with God,* Eph. 6.9. teaching them thereby, that if they will looke, that duety be done to them, then it is their duties againe, to doe theirs: which as I haue shewed, they doe not, vnlesse they doe this. And truly, because they will not find leasure, to do this: in the iust iudgement of God, it commeth to passe, that in so many families there be found, so many wicked wiues, vngracious children, & stubburn seruants. And it sauers of too too much couetousnes, & extreme greedinesse in an housholder, not to spare time for himselfe, & his family, from their worldly businesse, to attend this so necessarie & heauenly a busines. And therfore it is to be wondred, how they can hope for the blessing of God, vpon their worldly businesses, when they shew so little regard of him, in this so necessary a businesse of his.

5 When they see that these reasons will not serue, then they cry and say, that if they shoulde thus catechise, they should hardly keepe any seruants, there would very many flee the parish. A lamentable thing in the meane time, that men and weomen should be so brutish, as to flee from that which is most needful and profitable for them. But in euery

parish

pariſh and family, if there were that catechiſing, that there ſhould bee, and which I perſwade now vnto: this obiection were anſwered. For whither then ſhould they flee, to eſcape catechiſing? In the meane time, my aunſwere thereunto is, that the houſe and pariſh is wel rid of ſuch, as ſo helliſhly deſpiſe inſtruction, and that their rumpth is better, by far, than their throng. And thoſe that loue and delite in inſtruction, are not ſo few, but men may find of them, to take the rooms of the others, if they wil carefully ſeeke for them.

6 Yea, but whiles generally, men either of themſelues, or compelled by publike authority, beginne to take this courſe, we are loth to begin; for we ſhal be mocked at, and derided as preciſe and curious fooles: and when all comes to all, wee feare, whenſoeuer we beginne, we ſhall haue few to follow vs. I aunſwere, in matters of God, which he hath commaunded vs to doe, we are not to ſtraine curteſie who ſhall begin; but rather we ſhould euery one of vs, ſtriue to bee formoſt, that ſo our light may ſhine to the direction of others. And if none do folow vs, that ought not to diſcourage vs: the greater is their fault, and we know, that it is better, to walk alone in the waies of God, to heauen, thā with neuer ſo great multitudes, out of thoſe waies, to deſtruction. And therefore, Chriſt hath commanded vs to ſtriue, to enter in by the ſtreit gate, though few goe that way, *Matth.*7.13.14. And ſo farre off is it, that the mockes, railings and deridings of the wicked, ought to diſcourage vs, in wel doing, that we ought, as *Paul* hath taught vs, 2. *Theſſal.*1.5.6.7.8.9, to account it an argument, that the Lord countes vs woorthy, through the merites of his ſonne, of a moſt ioiful bleſſing, when he ſhall come to iudgement; and that thoſe which doe ſo miſuſe vs here, then and there, if they repent not, ſhall haue their wages rendred, in flaming fire. And therefore wee are tolde, to comfort vs againſt al ſuch obiections, by Chriſt, *Matt.*5.11. that we are bleſſed, if we ſuffer perſecution, for righteouſnes ſake. And who ſeeth not that they bee but faint ſouldiours that flee for a word? And this is enough to aunſwere all the

cauils and obiections, that staie those who should catechise:

Obiections troubling the that are to be Catechised: answered.

1 We haue found, that hitherto they can say nothing, of anie weight, to breede vnto them any discharge, or immunity from catechising diligentlie and willingly their parishes and families: And surely as little can their parishioners and families alleage to discharge them from being catechised, vntil they be growen to know, to vnderstand, and to bee setled, by sound proofes out of the word in the first and necessary principles of true religion. Yet let vs hear what they can say. For the youth, to make them negligent; first it is said, that they may yet al in good time learn, for they are yong enough: & the rest that are of age, their cõmon reason is, that they are too old to learn. But briefly I answer them both, and their own consciences shal witnes with me, that I answer the truth: that nether the youth after they be once come to years of any discretion to learne, can be too yong; or the rest any of them, too oulde, to thinke scorne, or to deem it needeles, to learne to know the wil of their heauenly father. And further I say, that he that is negligent herein, when hee is young, it is to be feared, he wil be froward and stubburne, when hee is ould, and therefore the vnwillinger then to learne: and hee that is ould, and saith that therefore he cannot learne, or will not learne; in so saying, first he disableth the spirite of God, who is able to teach ould folkes, as well as young, if they will apply their harts vnto instruction: and secondly in effect, he saith that he is too old to serue God, and that he will not be a Christian man. For how can he perswade himselfe, that hee can doe the one, or is the other, if he knowe not the will of God, nor the principles of Christianity?

2 Why? But saie they, our fathers did wel enough: I trow you wil not condemne them: and yet they were not troubled with learning their catechismes. And we see in most places, men doe wel enough, and prosper in this world, and are well accounted of amongest men, that neuer busie themselues about this: yea, & that oftentimes they thriue better, and are more esteemed of, than they that doe. I answere, that if by fa-

thers, you mean those forefathers, whose steps we should follow, & were indeed our auncient forefathers; then you haue heard, that they both in the time of the old testamēt, & new, & in the time of the primitiue church, busied thēselues herein: if you mean our later forefathers, who liued in the time of the vniuersal & grosse darknes, brought in by Antichrist, vnder the flourishing estate of the Papacy, no maruell though they were not vrged hereūto: for nothing pleased the prelats more, in those daies, thē the ignorāce of the people. For therin they knew, the foūdatiō of their kingdom lay; & cōcerning such forefathers, we read, that S. *Peter* saith, that *we are redeemed by christ, frō the vain conuersation, receiued by the traditions of the fathers*. 1. Pe. 1. 18. And yet I wil not meddle with condēning of our forefathers, neither wil I iustify thē: both these belong to god, & therfore men are not to take thē vpon them: I hope the best of thē, for I know that that god, that in *Israel*, in *Achabs* time, 3. *King*. 19. could *reserue vnto himselfe*, (which he knew, though *Elias* did not) 7000, *that had not so much as bowed their knees to Baal*: could do the like, frō time to time, in diuers places vnder the papacy. But howsoeuer, this is a flat case, in matters of our duty towards god, we are not to look what fathers haue done, but what by the word of God, they should haue don. And as for the wel doing, & thriuing, of them that be negligent, in seeking to be catechised, as wel as they that do, & better: christ hath taught vs, that that is no rule, wherby to measure their wel or il doing: for he saith, that *his heauenly father maketh his sun to arise, and his rain to fal as wel vpon the vniust, as vpon the iust*, Mat. 5. 45. And therfore the wiseman *Eccl.* 9. 1. 2. teacheth vs, that these things fall out so alike to both, that thereby we cannot knowe whether we be loued, or hated of God. And oftentimes not onely experience from time to time, but the Scripture teacheth vs, that the wicked prosper farre more in the worlde, in worldely respectes, than the Godlie, as *Psalm*. 73. 3. 4. 5. and *Iob*. 21. 8. 9. 10. 11. 12. 13. 14. *&c.* And as for the esteeming as wel, or better of such, I say, it is no maruell: for Christ hath taught his, that such is the

worlds propertie, to hate his, and to loue her own, *Ioh.* 15.18.

3 Yet they haue not done; for beeing anſwered in theſe, then they ſay, that ſome that haue learned it, liue as lewdly yet, as they that neuer knew it. What then, I am ſure, that their hauing learned it, is no cauſe of their ſo lewd liuing, but if they had had grace, a meanes to haue enabled thē, to haue both beleeued and liued better: for he that knoweth his maſters will, is more likely to do it, than he is that knoweth it not, nor careth for the knowing of it: and none can be ſo void of reaſon, but he muſt needs know, that he that hath his ſight, is more likely to walke without ſtumbling & falling, than he that is blind. And yet ſhall we, becauſe we ſee ſome that know their maſters will, and do it not; that can ſee, and yet fall now and then; conclude, that it is not neceſſarie to know his will, or to haue our ſight? If we ſee the abſurditie of this concluſion, then we may ſee the like in their reaſon: for it is the very like.

4 Yet I tel you truly ſay ſome; I am aſhamed to be brought to an examination, of my knowlędge in theſe matters: and therefore I am vnwilling to come to be catechiſed. Tell me, thou that ſaieſt thus, wouldeſt thou think that that ſchoolmaſter that ſtil commaundeth thy ſonne to learne his leſſon, & is alwais occupied, in telling him what he ſhould learne, & neuer calleth him to repetitions, were likely euer to make him a good ſcholer? I am ſure thou wilt ſay no: ſo ſay I in this: that Miniſter that neuer calleth his pariſhioners, that houſholder that neuer calleth his family, to examination, by catechiſing of them, ſhall neuer make them good ſcholers in the ſchool of Chriſt, nor know how they profit. And what a ſhame is it for a Chriſtian man or woman, old or young, to be aſhamed to learne, in Chriſts ſchoole? It is a ſhame to be ſo ignoraunt, that thou needeſt be aſhamed to be examined. And oft-times it falleth out, that thoſe ſhamefaſt creatures, that are thus aſhamed in this point, to do well; are not aſhamed to doe that which is euill. It is daungerous, for thy ſelfe, to be aſhamed any where, or at any time, of Chriſt: for

he

he hath threatned to be aſhamed of ſuch before his heauenly father, *Mar.*8.38. In time of blindneſſe, for al the ſhame, that worthily, that might driue them vnto, yet people of all ſorts, ſtuck not to come to auricular confeſſiō, wherein they are bound to diſcouer al their ſecret ſinnes, vnto their ghoſtly Father, (as they termed him,) which was, to lay open all their ſhame indeed. And yet ſee, now they for ſhame will not come to be Catechiſed, which is the ordinance of God, whereas the other was but mans deuice, this putting them to no ſhame, as the other did. This argueth a woonderfull readineſſe in people, to become ſhameleſſe to *Antichriſt*, & an extreme vntowardneſſe in them, to take vpon them the ſweete yoke, of their Sauiour Chriſt.

5 O ſir, wil ſome of them ſay, for al this, although we haue not learned, in apt words, to ſhew our beliefe and knowlege, as they can, which haue riper wits, and haue learned the catechiſmes, yet we meane as wel as they, and hope to bee ſaued as wel as they, that can. Thus to ſay, and thinke, and yet to nouriſh in thy ſelfe, vnder this cloak, wilful blindneſſe, and intolerable ignoraunce, in the firſt and neceſſary principles of Chriſtian faith, is moſt perilouſly to deceiue thy ſelfe, to thine owne deſtruction. For the *Turke* and *Iewe*, that are now ſworne enemies to Chriſt, perſwade themſelues, that they meane well, and hope that God will accept it: and yet wee know they are in a damnable ſtate. Chriſt told his Diſciples, that the *Iewes* ſhould excommunicate them, out of the Synagogues, and perſecute them, for his ſake, in their owne conceites, of a good meaning: for therein they ſhould think that they did God high ſeruice, *Matth.*10.17. And yet wee know, that they, and their ſo doing, was wicked. And to pretend ſufficient knowledge, and yet to lacke woords, when a man is called to examination, in any tolerable meaſure, to expreſſe that knowledge, is but a mere pretence, and cannot bee. *For out of the abundaunce of the heart the mouth wil ſpeake*, Matt.12.34. Beleeue with thy hart, and thou both canſt and wilt confeſſe it with thy mouth, 2.*Cor.*4.13. Who will entertaine

taine that ſeruant, and willingly giue him wages, who in generall tearmes, when he is hired, ſaith, he can do euery thing, that belongs for his place; and yet when it commeth to the triall, is found vtterly ignorant, in the particular duties and points thereunto belonging moſt neceſſarily? If when you find him ſo, hee for his defence ſhould ſay, I pray you maſter bear with me, I meane as well as thoſe, that knowe all thoſe things particularly, would you take that for a ſufficient anſwer? And why then ſhould you think, that God wil be ſo anſwered, at your handes? You ſay you beleeue to be ſaued, as wel as the beſt, for Chriſtes ſake; what roag, cutter, thiefe, or murderer is there: but when he is moſt bent vpō his wickednes, can and wil ſay ſo? And yet their deeds, as we may learn by S. *Iames* 2.14. *&c.* proue that their faith is but a dead faith, & cannot ſaue them. O but thou hopeſt that God wil accept of thy good meaning & faith: but indeede, vnleſſe there be in thee a due knowlege of thy miſery without Chriſt, wrought in thee by the knowledge of the Law, & alſo a ſound vnderſtanding, what chriſt is in perſon, and what he is in office vnto thee, and thereupon thy faith be founded, (which if it bee, it is accompanied with ablenes and willingnes, to confeſſe and expreſſe it, *Rom.* 10.10) thy faith is but a dead faith alſo, ſwimming in thy lippes, but not ſetled in thine heart. For where the true and iuſtifieng faith is, in chriſt, there of neceſſity hath been firſt, the knowledge of the law, to reueal vnto the owner therof his ſins, & the grieuouſnes thereof, without chriſt, to make him to hunger, and thirſt after Chriſt: & there is preſently a right vnderſtanding of the doctrine of the goſpel, both for Chriſts perſon, & his office, whereupō it reſteth. From whence ſo ſetled proceede the fruits of faith; amongſt which, this is one of the firſt, a readines & willingnes to confeſſe this faith, and to expreſſe the ſteps and particular points therein cōteined. Wherfore to imagin that god wil accept of ſuch a blind & ignorant faith, whereby thou art inabled, neither to vnderſtand the principles of the law, nor goſpel, is as if thou owing, to a creditour, a great maſſe of mony, ſhouldſt

perſuade thy ſelfe, that he wil accept forpaiment, that thou haſt dreamed, that thou haſt paied him. Away therefore with theſe fig leaues, and in the fear of the Lord, apply thy hart to learne, by frequenting catechiſing, to haue the principles of religion, both in thy hart & mouth: it is not ſo hard a matter as many imagin, to attaine hereunto. For we ſee daily, many very young to attain vnto it, & very ſimple men alſo of thoſe that be aged, to haue in ſhort time gotten ſuch knowledge therin, that they are able in ſome good meaſure, to catechiſe their families: one of which is enough, to condemne great multitudes of thoſe, that as yet haue not. For what is the let thereof? Surely, whatſoeuer they pretend, nothing but either idlenes, or neglect of ſo neceſſary a thing. For the helps to attaine thereueto, are ſo many & ſo good: the thing it ſelfe is ſo eaſie, to him that wil ſeeke, and God ſo ready to giue the knowlege of his myſteries to ſimple ones that fear him, *Pſal.* 25.14. *Mat.* 11.25.26. that there is none that ſeek knowlege thereby aright, but he ſhal attain vnto it. Wherefore to grow to an end, I exhort once againe, the catechiſers to be diliget in catechiſing, & the reſt in ſeeking to be catechiſed, and not to let any vain conceits, or any of theſe ſottiſh obiections, to ſtay either the one, or the other. For they ſee they are al lighter than vanity it ſelfe. And they cannot but perceiue, that an ineuitable neceſſity is laid vpō them, by the law, both of god & man, to yeeld thereūto. Their yeelding, on euery ſide, they haue ſeen & heard, wilbe occaſiō of infinit good, both here, & in the life to come, vnto them: & on the cōtrary ſide, their refuſing, the very fountaine, from whence intolerable euils wil flow, both in this life, & in the other alſo. God of his mercy therefore, put into the harts of al, whom this duty and the performance thereof any way reſpecteth, that with al ſpeed & diligence, they may apply themſelues, to ſee it better, on euery ſide, and on al parts, perfourmed. *Amen.*

Thine, in Chriſt Ieſus,
THOMAS SPARKE.

A praier to bee vsed, before *Catechising.*

WE most hartily thanke thee, O most mercifull Father, for all thy blessings bestowed vpon vs, from the beginning of the worlde, vnto this time: for our election, creation, redemption, mercifull vocation, iustification, sanctification, continuall preseruation, and for that same assured, and most comfortable hope, that thou hast giuen vs, of our glorification in the world to come. And we beseech thee to direct vs, that, considering thy mercies, wee may acknowledge, and confesse our sinnes, which should prouoke thee, rather to curse, than to blesse vs, to confound vs, rather than to preserue vs. Wee haue sinned against thee, both in thought, word, and deede: graunt that wee seeing the horror of our sinnes, and the fiercenesse of thy wrath, may without hypocrisie, or dissimulation, be earnestly sorrie, and hartily repentaunt for our former wickednesse: howbeit, in such sort, as that we despaire not, but that in bitternesse of our griefe, wee may haue comfort by faith in thy Sonne Christ, that our offences are pardoned. Graunt O Lord, that we beeing assured hereof in our consciences, may through thy holy Spirit, be renued in the inner man, to hate, detest, and abhor sinne, and to studie to liue, according to thy blessed will, during our whole life. And as nowe through thy goodnes, we are heere assembled together: so we beseech thee to direct vs, that at this present both our words, harts, and all our behauiours, may bee in such sort ordered, as, that we may truelie vtter, and reuerently receiue the principles, of thy holy and heauenly word: to the strengthning of our faith, to the comfort of our consciences, to the amendment of our sinfull & lewde liues, and to the glory of thy most holy name, through Iesus Christ our Lord, So be it.

A CATECHISME, OR SHORT KIND OF INSTRVCTION, WHEREBY TO TEACH CHILDREN AND THE IGNORANTER SORT, THE CHRISTIAN RELIGION.

1 *What is thine only comfort, both in life and death?*

THAT both in soule & body A, whether I liue or die B, I am not mine own, but Iesus Christs, my most faithfull Lord & Sauiour C, who by his precious bloud, most fully satisfieng for al my sins D, hath deliuered me from al the power of the Diuell E, and so doth preserue me F, that without the will of my heauenly Father, not so much truely, as an haire, can fall from my head G: yea verily that euen al things must needs serue vnto my saluation H: Wherefore by his spirite also, hee maketh mee sure of life eternall I, and causeth mee to bee prompt and ready hereafter to liue vnto him K.

A 1.*Cor.*6.20, Glorifie God in your body, and in your spirit; for they are Gods. 1.*Cor.*3.17. 2.*Cor.*6.16.

B *Rom.*14.8, Whether wee liue, we liue vnto the Lord; or whether we die, we die vnto the Lord: whether we liue therefore, or die, we are the Lords. 1.*Thes.*5.10. *Phil.*1.20.21.

C 1.*Cor.*3.23, Yee are Christs, and Christ Gods. Knowe

yee not, that your body is the Temple of the holy Ghoſt, which is in you, whom ye haue of God? And ye are not your owne. For yee are bought for a price, 1. *Cor.* 6. 19. 20.

D 1. *Iohn.* 1. 7, If we walk in the light, as he is in the light, we haue fellowſhip one with another, and the bloode of Ieſus Chriſt, his ſonne, cleanſeth vs from all ſinne. *Hebr.* 1. 2, The ſonne of God, 3, being the brightnes of the glory, and the ingraued forme of his perſon, and bearing vp al thinges, by his mighty woorde, hath by himſelfe purged our ſinnes, and ſitteth at the right hande of the maieſty, in the higheſt places. 1. *Pet.* 1. 18, Ye were not redeemed with corruptible thinges, as ſiluer and gould, from your vaine conuerſation, receiued by the traditions of the fathers, 19, but with the precious bloode of Chriſt, as of a Lambe vndefiled, and without ſpot. 1. *Iohn.* 2. 1. 2. *Apocal.* 1. 5. *Eſa.* 53. 1. to the end. *Leuit.* 16. 21. 22.

E *Gen.* 3. 15, I wil put enmity betweene thee, and the woman, and betweene thy ſeede, and her ſeede. He ſhall breake thy heade, and thou ſhalt bruſe his heele. *Hebr.* 2. 14, Forasmuch as the children were partakers of fleſh and bloode, hee alſo himſelfe likewiſe, tooke part with them, that hee might deſtroy, through death, him that had the power of death, that is, the Diuell. 15, And that hee might deliuer all them, which for feare of death, were al their life time, ſubiect to bondage. *Coloſſ.* 1. 13, God hath deliuered vs from the power of darkeneſſe, and hath tranſlated vs, into the Kingdome of his deare ſonne. *Coloſſ.* 2. 13. 14. 15. 1. *Iohn.* 3. 8. 2. *Timot.* 1. 9. 10.

F *Iohn.* 10. 27, My ſheepe heare my voice, and I knowe them, and they follow mee, 28, And I giue vnto them eternal life, and they ſhall neuer periſh, neither ſhall any plucke them out of my hand. 29, My father which gaue them me, is greater than all, and none is able to take them out of my fathers hand. 30, I, and my father are one. *Ioh.* 6. 39. 1. *Cor.* 1. 8. 9. *Phil.* 1. 6. 1. *Pet.* 1. 5. *Mat.* 16. 18. & 24. 24.

G *Luk.* 21. 17, Yee ſhal be hated of al men, for my names

ſake. 18, Yet there ſhal not one haire of your heads periſh. *Matt.*10.29.30.

H *Rom.*8.28, We know that al things woork together for the beſt, vnto them that loue God, euen to them, that are called of his purpoſe.

I *Rom.*8.15, Yee haue not receiued the ſpirite of bondage, to feare againe: but yee haue receiued the ſpirit of adoption, whereby wee cry Abba, father. 16, The ſame ſpirit beareth witneſſe, with our ſpirite, that we are the children of God. 2.*Corinth.*1.21.22. *Galath.*4.6. *Epheſ.*1.13.14. *Rom.*5.5.

K 1.*Corint.*6.11, Yee are waſhed, ye are ſanctified, ye are iuſtified in the name of the Lord Ieſus, and by the ſpirite of our God. *Epheſ.*5.9, The fruit of the ſpirit, is in all goodneſſe, and righteouſneſſe, and truth. *Rom.*8.13, If yee liue after the fleſh, ye ſhal die: but if ye mortifie the deedes of the bode, by the ſpirit, ye ſhal liue. *Gal.*5.16.22.23. *Ioh.*16.13. *Ezec.*36.26.27. *Lament.*5.21. *Tit.*3.5.6.

2 *How manie thinges muſt thou, of neceſſity, knowe, that inioieng this comfort, thou maieſt both liue and dy happily?*

Three things A. Firſt, what is the greatnes of my ſinne, and miſery B. Secondly, by what meanes, I may be deliuered, from al ſinne and miſery C. And thirdly, what thankes I doe owe vnto God, for the ſame deliuerance D.

A *Tit.*3.3. We our ſelues were in times paſt, vnwiſe, diſobedient, deceiued, ſeruing the luſtes, & diuerſe pleaſures, liuing in malitiouſneſſe, and enuy, hatefull, and hating one another. 4, But when the bountifulneſſe and loue of God our ſauiour, towardes man, appeared, 5, Not by the workes of righteouſneſſe, which wee had doone, but according to his mercy, hee ſaued vs, by the waſhing of the newe birth, and the renuing of the holie Ghoſt, 6, Which hee ſhed vpon vs aboundantly, through Ieſus Chriſt our Sauiour, 7, That we being iuſtified by his grace, ſhould bee made heires according to the hope of eternal life: 8, This is a true ſaying, and theſe thinges I will thou ſhouldeſt affirme, that they

which haue beleeued in God, might be careful to shew forth good works. These things are good & profitable vnto men. 2.*Cor*.6.9.10.11.*Luk*.24.47.

B 1.*Iohn* 1.8, If wee say that wee haue no sinne, wee deceiue our selues, and the truth is not in vs. 9, If we acknowledge our sinnes, hee is faithfull and iust, to forgiue vs our sinnes, and to cleanse vs, from all vnrighteousnesse. 10, If wee say that wee haue not sinned, wee make him a lier, and his woord is not in vs. *Iohn*. 9.41. *Rom*.3.9.to 24.

C *Iohn* 17.3, This is life eternall, that they know thee, to bee the onely verie God, and whome thou hast sent, Iesus Christ.

D *Ephes*.2.10, Wee are Gods woorkemanshippe, created in Christ Iesus, vnto good woorkes, which hee hath ordeined, that wee should walke in them. *Titus* 3.8. Reade this testimonie, in the letter (A) of this aunswere. *Tit*.2.11. to the end. *Eph*.5.8.10. 1.*Pet*.2.9.& 3.10.11.12. 2.*Tim*.2.15. *Mat*. 5.16.*Esa*.1.16.17.18.*Rom*.6.11.12.13.

THE

Of mans misery.

NOWE, to speake in ozder, of these three things.

3 *First, tell me, how thou knowest thine owne miserie?*

By the Lawe of God, rightly vnderstood A.

A *Rom.*3.20, By the works of the Lawe, shall no flesh bee iustified in Gods sight: for by the Lawe commeth the knowledge of sinne. *Rom.*5.20. & 7.9.10.13. *Gal.*3.19.

4 *What doth the Law of God, require of vs?*

This, the Scripture doth briefly teach vs, *Leuit.*19.18. *Deutr.*6.5. *Matth.*22.37.38.39.40. *Mar.*12.29.30.31. *Luc.*10.27. *Rom.*13.9. *Gal.*5.14. *Iam.*2.8, saying; Thou shalt loue the Lozd thy God, with all thy heart, with all thy soule, with al thy thought, & with al thy strength: this is the first & greatest commandement, and the second is like vnto it: Thou shalt loue thy neighboz as thy selfe. On these two commandements, hangeth the whole Lawe, and the Prophets.

5 *What manner of loue, of God, is here required?*

Such as is meete foz God, that is, that wee acknowledge him to be both our most mighty Lozd A, and our most louing Father B, and also our most mercifull Sauiour C: Wherefoze, with his loue is ioined, both reuerence to his maiesty D, & obedience to his wil E, & also an assured trust in his goodnes F.

A *Gen.*17.1, The Lord appeared vnto *Abraham*, and saide vnto him, I am God al-sufficient, (or Almighty,) walke before me, and be thou vpright. *Luc.*1.37, With God shall nothing be vnpossible. *Zach.*8.6.

B 2.*Cor.*6.18, I will be a Father vnto you, and yee shall be my sonnes & daughters, saith the Lord Almighty. *Gal.*3.26,

Yee are all the ſonnes of God, by faith in Chriſt Ieſus. *Rom.* 10.12, Hee that is Lord ouer all, is rich vnto all, that call vpon him. *Ier.*31.1.2.3.4.1.*Ioh.*3.1.2.*Mat.*6.25. to the end.

C *Titu.*3.3.to.9, Reade this teſtimony in the letter (A) of the ſecond Aunſwere. 2.*Tim.*1.9.10. 1.*Ioh.*4.9.10.

D *Mal.*1.6, A ſonne honoreth his father, & a ſeruant his maſter. If then I be a father, where is mine honor? And if I be a maſter, where is my fear, ſaith the Lord of hoſts, vnto you? *Prouer.*14.2, Hee that walketh in his righteouſneſſe, feareth the Lord: but he that is lewd in his waies deſpiſeth him. 16, A wiſe man feareth, and departeth from euill: but a foole rageth, and is careleſſe. *Phil.*2.12. *Deut.*6.2. *Matth.*10.28. *Pſal.*96.7.8.9. *Prouer.*9.10.

E 1.*Sam.*15.22. Hath the Lord as great pleaſure in burnt offrings, and ſacrifices, as when the voice of the Lord is obeied? Behold, to obay is better than Sacrifice, and to harken, is better than the fat of Rammes: 23, For rebellion is as the ſinne of Witchcraft, & tranſgreſſion is wickednes, and Idolatrie. *Ioh.*14.15, If ye loue me, keepe my commandements. 23, If any man loue me, he will keepe my word. 24, He that loueth me not, keepeth not my words, and the word which yee heare, is not mine, but the Fathers which ſent me. *Eſa.*1.19.20.

F *Heb* 10.22, Let vs drawe neare with a true heart, in aſſurance of faith, ſprinckled in our hearts, from an euill conſcience, and waſhed in our bodies, with pure water. 23. Let vs keepe the profeſſion of our hope, without wauering, for he is faithfull that promiſed. 1.*Pet.*5.7, Caſt all your care vpon God: for he careth for you. *Pſal.*125.1, They that truſt in the Lord, ſhall bee as mount Sion, which cannot be remooued, but remaineth for euer. *Ier.*17.5.6.7.8. *Pſal.*18, 2.3.30.& 115.9.10.11. & 22.4.5.

6 *What is meant by all the heart, all the ſoule, all the thought, and al the ſtrength?*

Such a feruēt & vnfeined loue, as that we ſhould not, at any time A, ſuffer in our ſelues any the leaſt motions, thoughts, deſires,

desires, meanings, words, behauiours, gestures, or deedes, that may be any whit disagreeing with the loue of God, or with his word B. For we should loue God, more dearlie, than any thing in the whole worlde, yea, more dearely than our owne selues C.

A *Ezech.* 18. 24, If the righteous turne away from his righteousnesse, and commit iniquity, and doe according to all the abominations, that the wicked man doth, shall hee liue? All his righteousnesse that he hath done, shall not bee mentioned: but in his transgression that he hath committed, and in his sinne that hee hath sinned, in them shall he die. *Apoc.* 2. 4, I haue somwhat against thee, because thou hast left thy first loue. 5, Remember therefore from whence thou art falne, and repent, and doe the first workes: or else I will come against thee shortly, and will remoue thy candlesticke out of his place, except thou amend. *Apoc.* 3. 15. I knowe thy workes, that thou art neither cold, nor hoat: I would thou werest cold or hoat. 16, Therefore because thou art luke-warme, & neither cold, nor hoat, it will come to passe, that I shall spew thee out of my mouth. *Titus.* 2. 14, Christ gaue himselfe for vs, that he might redeem vs from al iniquity, & purge vs, to be a peculiar people vnto himselfe, zealous of good workes. *Rom.* 12. 9, Let loue bee without dissimulation. Abhor that which is euill, & cleaue vnto that which is good.

B 1. *Thes.* 5. 22, Abstaine from all appearaunce of euill. *Iude.* 23, Hate, euen the garment, spotted by the flesh. *Iames* 1. 26, If any man amongest you seemeth religious, and refraineth not his tongue, but deceiueth his owne heart, this mans religion is vaine. 27, Pure religion, and vndefiled before GOD euen the Father, is this, to visite the fatherlesse, and widowes, in their aduersitie, and to keepe himselfe vnspotted of the worlde. *Mar.* 7. 21, Out of the heart of men, proceede euill thoughts, adulteries, fornications, murders, 22, Thefts, couetousnesse, wickednesse, deceit, vncleannesse, a wicked eie, backbiting, pride, foolishnesse,

nesse. 23, All these euill things come from within, and defile a man. 1. *Ioh.* 5.3, This is the loue of God, that we keepe his commaundementes; and his commaundementes are not grieuous. *Matth.* 5.27. to 31. *Iames.* 2.10. *Deut.* 27.26. *Gal.* 3.10. *Act.* 8.22. *Wisd.* 1.1. to 12.

C *Luk.* 14.26, If any man come to mee, and hate not his father, and mother, and wife, and children, and brethren, and sisters: yea and his owne life also, he cannot be my Disciple. 27, And whosoeuer beareth not his crosse, and commeth after me, cannot be my Disciple. *Mat.* 5.29.30.

7 *What manner of loue, of our neighbour, is heere commanded?*

That we should not doe any thing to our neighbour, nor say, nor think any thing of him, which we would not willingly haue another to doe vnto our selues, or to say or to thinke of our selues A.

A *Matth.* 7.12, Whatsoeuer yee would that men should doe vnto you, euen so doe yee vnto them: for this is the law, and the Prophets. *Iohn.* 13.34, A new commandement giue I vnto you, that yee loue one another; as I haue loued you, that ye also loue one another. 1. *Iohn.* 3.18, Let vs not loue in word, neither in toung only, but in deed, and in truth. 1. *Cor.* 13.1. to the end. *Rom.* 13.8.9.10.

8 *Whom, are we to account, our neighbour?*

Al men; yea euen our enemies A.

A *Gal.* 6.10, Let vs doe good vnto al men, but especially vnto them, which are of the houshold of faith. *Matth.* 5.44, Loue your enemies: blesse them that curse you: doe good to them that hate you: and pray for them, which hurt you, and persecute you. &c. *Rom.* 12.19, Auenge not your selues, but giue place vnto wrath: for it is written, Vengeaunce is mine: I wil repay saith the Lord. 20, Therefore, if thy enemy hunger, feed him: if he thirst, giue him drink: for in so doing, thou shalt heap coales of fire on his head. 21, Bee not ouercome of euil, but ouercome euill with goodnesse. The same may we reade, *Pro.* 25.21.22. *Luk.* 10.25. to 38.

9 *Art thou able, perfectly, to keepe al these things?*

No

No A: For, by nature, I am wholy inclined, to the hatred of God, and of my neighbour B.

A *Eccles.*7.22, Surely, there is no man iust in the earth, that dooth good, and sinneth not. *Rom.*3.9, Wee haue already prooued, that all, both Iewes and gentiles are vnder sinne. 23, For there is no difference, for all haue sinned, and are depriued of the glorie of God. *Rom.*5.12. and 11.32. *Gal.*3.22. 2. *Chron.*6.36. *Esa.*53.6. and 64.6.7. 1. *Ioh.*1.8.9.

B *Rom.*5.10, When we were enemies, we were reconciled to God, by the death of his sonne. *Rom.* 8.7, The wisedome of the flesh is enmity against God, for it is not subiect to the law of God, neither indeed can be. *Tit.*3.3, Wee were in times past, vnwise, disobedient, deceiued, seruing the lusts and diuerse pleasures, liuing in malitiousnesse, and enuy, hateful, and hating one another. *Ephes.*2.1.2.3.

10. *Did God then, create, and make man, so wicked, and peruerse?*

No A: he verily created him good, and according to his owne image B: that is, endued with true righteousnes, and holines, that hee might rightly know God his creatour, from his heart loue him, and liue with him for euer, blessed, and that to serue and praise him C.

A *Gen.*1.31, God sawe all that hee had made, and loe, it was very good. *Mark.*7.37. *Eccles.*39.16.33.

B *Gen.*1.26, God said, let vs make man in our image, according to our likenesse. 27, Thus God created the man in his image: in the image of God created hee him: he created them, male and female.

C *Ephes.*4.24, Put on the new man, which after God, is created in righteousnes, and true holinesse, *Col.*3.10, Which is renued in knowledge, after the image of him, that created him. 2. *Cor.*3.18, We al behold, as in a mirror the glory of the Lord, with open face, and are changed into the same image, from glorie, to glory, as by the spirit of the Lord. *Eccles.*7.31, Only loe, this haue I found, that God made man righteous: but they haue sought many inuentions. *Prouerb.*16.4, The Lord hath made all things, for his own sake. *Gen.*2.15, Then

the Lord tooke the man, and put him in the garden of Eden, that he might dresse it, and keepe it. 16, And the Lord God commaunded the man, saying: thou shalt eat freely of euery tree of the garden, 17, But of the tree of knowledge of good & euil, thou shalt not eate of it: for in the day that thou eatest thereof, thou shalt die the death. *Leuit.* 19. 18, Read this testimony in the fourth anſ. *Deut.* 10. 20. & *Mat.* 4 10, Thou shalt woorship the Lord thy God, & him only shalt thou serue.

1·1 *From whence then, commeth this wickednesse of mans nature?*

From the fal, and disobedience, of our first parents, Adam, (t Eue A: hereby, our nature is so corrupted, that we are al conceiued, and borne in sinne B.

A *Gen.* 3. 6, So the woman, (seeing that the tree was good for meat, and that it was pleasaunt to the eies, and a tree to be desired, to get knowledge) took of the fruit thereof, and did eat, & gaue also to her husband with her, & he did eat. 7, Then the eies of them both were opened, and they knewe that they were naked, & they sewed fig tree leaues together, and made themselues breeches. 8, Afterwarde they heard the voice of the Lorde God, walking in the garden, in the coole of the day, and the man and his wife hid themselues, from the presence of the Lorde God, amongest the trees of the garden. 9, But the Lorde God called to the man, and said vnto him, where art thou? 10, Who saide, I heard thy voice in the garden, and was affraide; because I was naked, therefore I hid my selfe. 11, And he said, who told thee that thou wast naked? hast thou eaten of the tree, whereof I commaunded thee, that thou shouldest not eate? 12, Then the man said, the woman which thou gauest to be with me, she gaue me of the tree, and I did eate. 13, And the Lord God said to the woman, why hast thou doone this? And the woman said, the serpent beguiled me, and I did eate. 16, Vnto the woman he said, I will greatly encrease thy sorrowes, and thy conceptions; in sorrow shalt thou bring forth children, and thy desire shal be subiect to thy husband, and hee shal rule ouer thee. 17, Also to *Adam* he said, because thou

hast

haſt obeied the voice of thy wife, and haſt eaten of the tree, (whereof I commaunded thee, ſaying, thou ſhalt not eat of it) curſſed is the earth for thy ſake: in ſorrow ſhalt thou eate of it, all the daies of thy life. 18, Thornes alſo and thiſtles ſhal it bring forth to thee, and thou ſhalt eat the herb of the field. 19, In the ſweat of thy face, ſhalt thou eat bread; till thou turne to the earth: for out of it waſt thou taken, becauſe thou art duſt, and to duſt ſhalt thou returne. *Rom.*5.12, By one man ſinne entred into the world, and death by ſinne, and ſo death went ouer all men: foraſmuch as all men haue ſinned. 14, Death raigned from *Adam*, to *Moſes*, euen ouer them alſo that ſinned not after the like manner of the tranſgreſſion of *Adam*, which was the figure of him that was to come. 15, But yet the gift is not ſo, as is the offence; for if through the offence of one, many be dead, much more the grace of God, and the gifte by grace, which is by one man Ieſus Chriſt, hath abounded vnto many. 16, Neither is the gifte ſo, as that which entered in by one that ſinned: for the fault came of one offence vnto condemnation: but the gift is of many offences vnto iuſtification. 17, For if by the offence of one death raigned thorough one, much more ſhall they, which receiue the aboundaunce of grace, and of the gift of righteouſneſſe, raigne in life through one, that is, Ieſus Chriſt. 18, Likewiſe then as by the offence of one, the fault came on all men, to condemnation, ſo by the iuſtifieng of one, the benefite abounded, toward all men, to the iuſtification of life. 19, For, as by one mans diſobedience, many were made ſinners, ſo by the obedience of one, ſhal many alſo be made righteous.

B *Pſal.*51.5, Behold, I was borne in iniquity, and in ſinne hath my mother conceiued me. *Gen.*5.3, *Adam* liued an 100. and 20. yeares, and begate a child in his owne likeneſſe, after his image, and called his name *Sheth*. *Ioh.*3.6, That which is borne of the fleſh, is fleſh: and that which is borne of the ſpirit, is ſpirit. *Mat.*7.15. to 21. *Iob.*14 4, and 15.14.15.16.

12 *But are we ſo greatly corrupted, that we are altogether vnmeete*

to doe anie thing well, and prone vnto al vice?

Yea truly A: except we be by the holy Ghost, regenerated B.

A *Iohn* 3.6, Read this, in the letter (B); of the 11. Answere. *Gen.*6.5, Al the imaginations of the thoughtes of mans hart, are onely euil continually. *Ephes.*2.1, Yee were dead in tresspasses, and sinnes, 2, Wherein, in times past, yee walked according to the course of this world, and after the prince that ruleth in the aire, euen the spirit that now woorketh in the children of disobedience, 3, Among whom, wee also had our conuersation in time past, in the lustes of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others. *Rom.* 8.7, Reade this in the letter (B), of the 9. Answere. *Gen.*8. 21. *Ephes.*4.17.18.19. *Coloss.*2.13.1. *Iohn* 3.12. *Pro.*1.16. and 2.14. *Esa.*29.13. and 58.2.3.4. *Psal.*36.1.2.3.4. *Rom.*1.18. to the end.

B *Ioh.*3.5, Except a man be borne of water, and of the spirit, he cannot enter into the kingdome of God. 1. *Cor.*12.3, No man can say that Iesus is the Lord, but by the holy ghost. *Exo.*31.13, and, *Ezech.*20.12, Keepe ye my sabboths; for it is a signe betweene me, and you, in your generations, that yee may knowe, that I the Lord doe sanctifie you. *Tit.*3.5.6, For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lusts and diuerse pleasures, liuing in malitiousnes and enuy, hateful, and hating one another. &c.

13 *Doth not God then, doe iniurie vnto man, in requiring of him, in his law, things, which he is not able to perfourme?*

No: For God made man such an one, as that he was able to perfourme them A. But man, the diuel mouing him B, did, by his owne disobedience, depriue both himselfe, and also, al his posterity, of those gifts of God C.

A *Gen.*1.26.27, Read this, in the letter (B) of the 10. Answere. *Eph.*4.24, *Col.*3.10, *Eccles.*7.31, Read these testimonies, in the letter (C) of the 10. Answere.

B *Gen.*3.1, Now the serpent was subtiller, than any beast of the field, which the Lord God had made; and he said vn-

to

to the woman, yea, hath God indeede saide, yee shall not eate of euerie tree of the garden? 2, And the woman saide vnto the Serpent, wee eate of the fruite of the trees of the garden, 3, But of the fruit of the tree, which is in the middest of the garden, God hath saide, yee shall not eate of it, neither shal yee touch it, least yee dy. 4, Then the serpent said to the woman, yee shall not die at al, 5, But God dooth knowe, that when yee shall eate thereof, your eies shall bee opened, and yee shall be as Gods, knowing good and euill. 2. *Cor.* 11. 3.

C *Gen.* 3. 6. 7. 8. 9. 10. 11. 12. 13. 16. 17. 18. 19, Read this, in the letter (A) of the 11. Aunswere. *Gen.* 3. 22, And the Lorde God saide, behold, the man is become as one of vs, to know good and euill. And nowe least hee put foorth his hande, and take also of the tree of life, and eate and liue for euer, 23, Therefore the Lorde God sent him foorth, from the garden of Eden, to tille the earth, whence hee was taken. 24, Thus hee cast out man, and at the east side of the garden of Eden, hee set the Cherubims, and the blade of a swoorde shaken, to keepe the waie of the tree of life. Hereunto adde, *Roman.* 5. 12. 14. 15. 16. 17. 18. 19. out of the letter (A) of the 11. Aunswere. 2. *Esdras* 3. 4. to 9. and ver. 21. 22. and cap. 4. 28. to 33. and cap. 7. 48. *Iob.* 14. 4. and 15. 14 15. 16.

14 *Doth God let this disobedience and falling away of man, go vnpunished?*

No verilie, he is in most fearefull sort angrie A, both for the originall sinne that is in vs, and also for those sinnes, euen the least of them, which wee our selues, though but once in all our liues, and that in the smallest thought that maie bee, doe commit B; and of his most iust iudgement C, dooth punish the same, both with temporall and eternall punishmentes, euen as hee himselfe, *Deutron.* 27. 26. and *Galat.* 3. 10, pronounceth: Cursed is euery one, which continueth not, in al things, which are written in the booke of the law, to doe them D.

A *Heb.* 9.27, It is appointed vnto men that they shal once die, & after that commeth the iudgement. *Rom.* 5.12.14.15. 16.17.18.19, Read this in the letter (A) of the 11. Answere. *Ephes.* 2.3, Read this in the letter (A) of the 12. Answere. *Esa.* 59.1.2. *Ier.* 5.25. *Deut.* 29.18.19.20.21.22.24, &c.

B *Rom.* 7.22, I delight in the Law of God, concerning the inner man; 23, But I see an other Law in my members, rebelling against the Law of my minde, and leading me captiue, vnto the Law of sinne, which is in my members. 24, O wretched man that I am, who shall deliuer me from the body of this death? 25, I thanke God, through Iesus Christ our Lord. *Rom.* 5.12.14.15.16.17.18.19, Reade this, in the letter (A), of the 11. Answere. *Ephes.* 2.3, Reade this, in the letter (A,) of the 12. Answere. *Deut.* 27.26, & *Gal.* 3.10, as in this answere it selfe. *Iam.* 2.10, Whosoeuer shall keepe the whole Law, and yet faileth in one point, is guilty of all. The testimonies following in the letter (D) of this Answere, doe serue also, for proofe of these two points.

C For proofes of this point, reade the testimonies in the letters (B) and (C), of the Answere, next following.

D *Rom.* 6.23, The wages of sin, is death. *Genes.* 3.16.17. 18.19, Reade this, in the letter (A), of the 11. Answere. *Gen.* 3.22.23.24, Read this, in the letter (C) of the 13. Answ. *Esa.* 66.24, They shall go forth, and looke vpon the carcases of men, that haue transgressed against me; for their worme shall not die, neither shall their fire bee quenched, & they shall be an abhorring vnto all flesh. *Apoc.* 21.8, The fearefull and vnbeleeuing, and the abominable, and murderers, and whore-mongers, and sorcerers, and Idolaters, and all liars, shall haue their part, in the lake, which burneth with fire and brimstone, which is the second death. *Mat.* 25.46, These shall goe into euerlasting paine. Hereunto also doe belong the testimonies, in the letters (A) and (B) of this Answ. *Dan.* 12.2. *Deut.* 28.15. to the end. 2. *King.* 17.1. to 25. & 25.1. to the end. *Mat* 25.41. 2. *Thes.* 1.7.8.9. *Apoc.* 19.20. & 20. 10.14. *Esa.* 30.33. *Mat.* 3.10.12.

15 *But, is not God then, mercifull?*

He is indeede mercifull A, but yet so, that he is also iust B. Wherefore, his iustice requireth, that that which hath beene committed, against the highest maiesty of God, should be punished with the highest, that is, with euerlasting, & vnspeakeable punishments, and torments, both of soule, & bodie C.

A *Exod.* 34.6, The Lord passed before his face, and cried, the Lord, the Lord, strong, merciful, and gratious, slow to anger, and aboundant in goodnesse and truth: 7, Reseruing mercy, for thousandes, forgiuing iniquity, and transgression, and sinne. *Psalm.* 86.15. and 103.8.11.13.17.18. and 145.8. 2. *Corint.* 1.3.

B *Exod.* 34.7, And not making the wicked innocent, visiting the iniquitie of the fathers, vpon the children, and vpon childrens children, vnto the third and fourth generation. *Psal.* 145.17, The Lord is righteous in all his waies, & holie in al his workes. *Deut.* 32.4, Perfect is the work of the almighty God: for al his waies are iudgement. God is true, and without wickednesse: iust and righteous is he.

C *Exod.* 34.7, As in (B) next before. *Psal.* 5.5, The foolish shal not stand in thy sight: for, thou hatest al them that work iniquity. *Psal.* 1.5, The wicked shall not stande in the iudgement, nor sinners in the assembly of the righteous. 6, For, the Lord knoweth the way of the righteous, and the way of the wicked shal perish. *Matth.* 13.40, As tares are gathered and burned in the fire, so shall it be in the end of this world. 41, The sonne of man shal send foorth his Angels, and they shal gather out of his kingdome, all thinges that offend, and them which doe iniquity, 42, And shal cast them into a furnace of fire. There shall bee wailing and gnashing of teeth. *Dan.* 12.2, They that sleepe in the dust of the earth, shall awake, some to euerlasting life, and some to shame, and perpetual contempt. *Deut.* 29.18, There should not be amongst you, anie roote, that bringeth foorth gal and woormewood, 19, So that when he heareth the words of this curse, he blesse or flatter himselse, in his heart, saying: I shall haue peace, al-

though

though I walke according to the ſtubburneſſe of mine owne heart, thus adding drunkenneſſe to thirſt: 20, The Lord wil not be mercifull vnto him, but then, the wrath of the Lord, and his Ielouſie, ſhall ſmoke againſt that man, and euerie curſe that is written in this booke, ſhall light vpon him, and the Lord ſhall put out his name, fró vnder Heauen. 21, And the Lord ſhall ſeparate him vnto euill, out of al the tribes of Iſraell, according to all the curſes of the couenaunt, &c. *2. Corinth. 6. 14. 15.*

THE SECOND PART.

Ofmans deliuerance.

16 *SEEING then, that by Gods iuſt iudgement, we are ſubiect to ſuch, both temporall, and eternall puniſhmentes: Whether is there any way or meanes left, whereby, we may be deliuered, from theſe puniſhments, & reconciled vnto God?*

God will haue his iuſtice ſatiſfied A; wherefore, of neceſſity, either by our ſelues, or by ſome other, we muſt ſatiſfie the ſame B.

A *Exod.* 20. 7, The Lord will not hold him guiltleſſe that taketh his name in vaine; *Exod.* 34. 7, Neither, wil he make the wicked innocent. *Prouerb.* 17. 15, He that iuſtifieth the wicked, and he that condemneth the iuſt, euen they both, are, an abomination to the Lord. *Nahum.* 1. 3, The Lord will not ſurely cleare the wicked.

B *Gen.* 2. 17, Reade this, in the 10. Aunſwere, & in (c). *Gen.* 3. 19, Read this, in the letter (A), of the 11. Aunſ. *Rom.* 3. 4 Let God be true, & euery man a liar, as it is written. *Pſalm.* 51. 4, That thou mightest bee iuſtified in thy woordes, and

ouer-

ouercome when thou art iudged.

17 *Can we, by our selues, satisfie the same?*

No, not any whit at all, but rather we doe euery day increase the det A.

A *Mat.* 6.12, Forgiue vs our dets, as wee also forgiue our detters. *Esa.*64.6, We haue all beene as an vncleane thing, and all our righteousnesse is as filthy clouts, and wee all doe fade like a leafe, and our iniquities like the wind haue taken vs away. 7, And there is none that calleth vpon thy name, neither that stirreth vp himselfe, to take hold of thee. *Iob.*9.2, Howe shoulde man compared vnto God, bee iustified? 3, If hee shoulde dispute with him, hee coulde not aunswere him, one thing of a thousand. *Ephes.*2.1.2.3, See this, in the 12. Aunswere, and in (A). *Psal.*19.12. *Prouerb.*24.16. *Iob.*15.15.16.

18. *Is any creature, either in heauen, or earth, beeing only a creature, able, to satisfie for vs?*

None at all: For first, God will not punish in any other creature, the sinne, which man hath committed A: Next, that which is only a creature, is not able to beare the wrath of God against sinne, and to deliuer others from it B.

A *Heb.*2.14.15, Reade this, in the 1. Aunf. in (E). *Gal.*4.4.5. *Rom.*8.3.4.

B *Psal.*130.3, If thou O Lord streitly markest iniquity, O Lord, who shall stand? *Nahum.*1.4, He rebuketh the Sea, & drieth it, & he drieth vp al the riuers: *Basan* is wasted, & *Carmel*, & the flower of *Lebanon* is wasted. 5, The mountains treble for him, & the hilles mealt, & the earth is burned at his sight, yea the world and all that dwell therein. 6, Who can stand before his wrath? Or who can abide in the fiercenes of his wrath? His wrath is powred out like fire, & the rocks are broken by him. *Psal.*18.7.8. *Ier.*10.10. *Apoc.*6.16.17. *Luk.*22.44.

19 *What manner of mediator & redeemer then, is to be sought out?*

Such an one verily, as is true man, and perfectly iust, and yet notwithstanding, of greater power, than all creatures,

that is, which is also true and very God A.

A 1.*Cor*.15.21, Since by man came death, by man came also the resurrection of the dead. *Ier*.23.5, Behold, the daies come, saith the Lord, that I will raise vnto *Dauid* a righteous branche, and a King shall raigne and prosper, and shall execute iudgement and justice in the earth. 6, In his daies *Iuda* shal bee saued, and *Israell* shall dwell safely, and this is the name, whereby they shall call him, The Lord our righteousnesse. *Esay*.9.6, Vnto vs a childe is borne, and vnto vs a Sonne is giuen: and the gouernement is vpon his shoulder, and hee shall call his name woonderfull, counseller, the mighty God, the euerlasting Father, the Prince of peace. *Esay*.7.14. and *Matth*.1.20.to 24, Behold, the Virgine shall conceiue and beare a Sonne, and shee shall call his name *Immanuell*, that is, God with vs. *Esay*.53.22. and 53.11. 1.*Corinth*.15.25. *Rom*.8.3.4. *Galath*.4.4.5. *Heb*. 7.15.16.26.

20 *Why is it necessary, that he should be true man, and also perfectly iust?*

Because the iustice of God requireth, that the same nature of man, which hath sinned, should it selfe paie for the sinne A: and that hee who is himselfe a sinner, should not pay for others B.

A *Rom*.5.12.14.15.16.17.18.19, Reade this, in the 11. Aunf. in (A). *Ezech*.18.4.20, The same soule that sinneth, shall die. *Deutr*.24.16. *Ier*.31.30.

B 1.*Pet*.3.18, Christ hath once suffered for sins, the iust, for the vniust, that he might bring vs to God, and was put to death concerning the flesh, but was quickned in the spirite. Reade the testimonies of the 19. Aunf.

21 *Why must he be withall also, very God?*

That by the power of his Godhead, hee might bee able in his flesh, or man-hoode, to beare the burden of Gods wrath A; and to recouer for vs, and restore vnto vs, the righteousnes and life, which we through sinne had lost B.

A *Esay*.53.8, For the transgression of my people, was he

he plagued. *Acts.* 2.24, God raiſed vp Chriſt, and looſed the ſorrowes of death, becauſe it was vnpoſſible that hee ſhoulde bee holden of it. *Luke.*22.44, Ieſus beeing in an agonie, praied the more earneſtlie, and his ſweate was like droppes of bloud, trickling downe to the ground. 1.*Pet.*3.18, Reade this, in the 20. Aunſwere, in B. Reade the teſtimonies of the 18. Aunſwere in (B). *Mat.*27.46.

B 1.*Ioh.*1.2, The life appeared, and we haue ſeene it, and beare witneſſe, and ſhewe vnto you the eternall life, which was with the Father, and appeared vnto vs. *Ioh.*1.4. and 3.16. and 1.*Iohn.*4. 9, In this appeared the loue of God, towardes vs, becauſe God ſent his onely begotten Sonne, into the woorlde, that wee might liue through him. 10, Heerein is loue, not that we loued God, but that he loued vs, and ſent his ſonne to be a reconciliation, for our ſinnes. *Iohn.*11.25, I am the reſurrection, and the life (ſaith Chriſt): hee that beleeueth in mee, though hee were deade, yet ſhall he liue. 26, And whoſoeuer liueth and beleeueth in mee, ſhall neuer die. *Rom.*8.2, The Lawe of the ſpirite of life, which is in Chriſt Ieſus, hath freed mee from the Lawe of ſinne, and of death. 3, For (that that was impoſſible to the Lawe, in aſmuch as it was weake, becauſe of the fleſh) God ſending his owne Sonne, in the ſimilitude of ſinnefull fleſhe, and for ſinne, condemned ſinne in the fleſhe, 4, That the righteouſneſſe of the Lawe, might be fulfilled in vs, which walke not after the fleſhe, but after the ſpirite. *Ioh.*5.21.24.26. *Eſay.*53.11. *Acts.*20.28. *Dan.*9.24.

22 *But who is that Mediator, which is both true God, true man, and perfectly iuſt withall?*

Our Lord Ieſus Chriſt A; who 1.*Cor.*1.30. is, of God, made vnto vs, wiſedome, righteouſneſſe, ſanctification, and redemption.

A *Luk.*2.10, I bring you tidings of great ioy, that ſhalbe to al the people: 11, that is, that vnto you is born this day, in the Cittie of *Dauid*, a ſauior, which is Chriſt the Lord. *Mat.*1.21,

Shee shall bring forth a Sonne, and thou shalt call his name, IESVS; for he shall saue his people from their sinnes. 1.*Tim.* 1.15. and 3.16. *Colos.*1.19.20. *Act.*4.12. *Ioh.*3.16. & 4.25. 26. *Esa.*54.5.

23 *How knowest thou this?*

By the Gospell which God first opened, in paradise A; & afterwardes, spread abroad, by the Patriarks and Prophets B: and shadowed out by the sacrifices, and other ceremonies of the Lawe C: and hath last of all fulfilled by his onely begotten Sonne D.

A *Gen.*3.15, I will put enmity betweene thee, & the woman, and betweene thy seede, and her seede: he shall breake thy head, and thou shalt bruse his heele.

B *Gen.*22.18, In thy seed, shall all the nations of the earth be blessed. *Act.*10.43, All the Prophets doe giue witnesse vnto Christ, that through his name, all that beleeue in him, shall receiue remission of sinnes. *Gen.*18.17.18.19.& 49.10. *Rom.*1.2. and 3.21. *Hebr.*1.1. *Act.*3.22. to 26. *Luk.*24. 25.26.27.

C *Ioh.*5.46, Moses (saith Christ) wrote of me. *Colos.*2.16, Let no man condemne you, in meat & drinke, or in respect of an holy-day, or of the new-moone, or of the Sabbath daies, 17, Which are but a shadow of thinges to come: but the bodie is in Christ. *Hebr.*10.1, The Lawe hauing the shadowe of good thinges to come, and not the very image of the thinges, can neuer with those sacrifices, which they offer year by year continually, sanctifie the commers thereunto. *Hebr.*4.2. and 8.4.5. and 9.1. to 11. *Gal.*3.24. and 4.1.2.3.4.5. *Iohn.*3.15.16. 1.*Cor.*5.6.7.8.& 10.1.2. 3.4. *Esai.*19.18. to 22. *Zachar.*14.16.17. *Ierem.*33.18. 1.*Sam.*2.35.

D *Rom.*10.4, Christ is the ende of the Lawe, for righteousnesse, vnto euery one, that beleeueth. *Ioh.*19.30, When Iesus had receiued of the vineger, hee saide, it is finished, and bowed his head, and gaue vp the Ghost. 2.*Cor.*1.20, All the promises of God, in Christ, are yea, and are in him,

Amen, vnto the glorie of God. *Gal.*4.4, When the fulneſſe of time was come, God ſent forth his Sonne, made of a woman, and made vnder the Lawe, 5, That hee might redeeme them, which were vnder the Lawe, that we might receiue the adoption of the Sonnes. *Epheſ.*2.13. to the end. *Coloſ.*2.13. 14.15. *Heb.*10.1. to 19.

24 *Is ſaluation, then by Chriſt, reſtored vnto all them, which periſhed in* Adam?

Not to all: but to them only, who by a true faith, are grafted into him, and doe embrace his benefits A.

A *Ioh.*3.18, He that beleeueth in the Sonne, ſhall not bee condemned: but hee that beleeueth not, is condemned already, becauſe he beleeueth not, in the name of the only begotten ſonne of God. 36, He that beleeueth in the Sonne, hath euerlaſting life, and hee that obeieth not the Sonne, ſhall not ſee life, but the wrath of God abideth on him. *Ioh.*1.12. and 3.16. *Rom.*1.16. and 4.3. and 11.20. *Heb.*4.2. *Iam.*2.23. *Apocal.* 21.7.8. *Pſalm.* 2.12. *Habak.* 2.4. *Eſa.*7.9.

25 *What is faith?*

It is not onely a knowledge, whereby, I doe firmelie conſent, vnto all thinges, which God in his woorde hath opened vnto vs A, but alſo an aſſured truſt B, by the holy Ghoſt C, through the goſpell, kindled in my heart D, whereby, I doe quietly reſt in God, aſſuredlie, determining, that not onely vnto others, but euen vnto me alſo, remiſſion of ſinnes, eternall righteouſnes, and life is giuen E, and that freelie, of Gods mercie, for the merites of Chriſt onely F.

A *Hebr.*11.1. Faith is the ground of thinges which are hoped for, and the euidence of thinges which are not ſeene. 3, Through faith wee vnderſtand that the worlde was ordeined by the woorde of God, ſo that the thinges which we ſee, are not made of thinges which did appeare. *Coloſ.*2.2, That their hearts might bee comforted, and they knit together in loue, and in all the riches of the full aſſurance, of vnderſtanding, to know the myſtery of God, euen the Father,

and of Christ. *Ioh.* 17.3. *Iam.*2.19.*Gal.*2.16.20.*Ephe.*1.16. 17.18.*Rom.*10.10.14.17.

B *Hebr.* 10.22.23, Reade this, in the 5. Aunswere, in(F). *Coloss.* 2.2, as in (A) nert before. *Rom.*4.16, Therefore, it is by faith, that it might come by grace, and the promise might bee sure, to all the seede, not to that onely which is of the Lawe, but also to that which is of the faith of *Abraham*, who is the father of vs all, 17, (As it is written. I haue made thee a father of manie nations) euen before God, whom hee beleeued, who quickneth the dead, and calleth those thinges which bee not as though they were. 18, Which *Abraham* aboue hope, beleeued vnder hope, that hee shoulde bee the father of many nations; according to that which was spoken vnto him, So shall thy seede bee. 19, And hee not weake in the faith, considered not his owne bodie, which was nowe dead, being almost an hundred yeares olde, neither the deadnesse of *Saraaes* wombe. 20, Neither did he doubt of the promise of God, through vnbeliefe, but was strengthened in the faith, and gaue glory to God, 21, Beeing fullie assured, that he which had promised, was also able to doe it: 22, And therefore it was imputed vnto him, for righteousnesse. 23, Nowe it is not written for him onely, that it was imputed to him for righteousnesse, 24, But also for vs, to whome it shall bee imputed for righteousnesse, which beleeue in him that raised vppe Iesus our Lorde from the deade. *Romanes* 5.1. and 8.35. to the ende. *Iam.* 1.6.7.8. *Ephes.*3.12. *Iob.*13.15.16.and 19.25.26.27. 1.*Thess.*1.5.

C *Ephes.*2.8, Yee are saued by grace, through faith, and that not of your selues, it is the gift of God. *Galat.*5.22, The fruite of the spirite is loue, ioy, peace, long-suffering, gentleneſſe, goodneſſe, faith, 23, Meekneſſe, temperancie. 2.*Thes.*1.11, We pray alwaies for you, that our God may make you woorthie, of his calling, and fulfill all the good pleasure of his goodneſſe, and the woorke of faith,

with

with power. *Matth.* 11.25. and 16.15. 16.17. and 13. 10.11. *Iohn.* 3.5. *Luke.* 24.45. *Ierem.* 31.33. *Ezech.* 11. 19.20. *Philip.* 1.19. *Ephes.* 1.16.17.18.19. *Psalm.* 119.18. 27.33.34.35.49. *Acts.* 16.14. 1.*Cor.* 2.7. to the ende, and 3. 5.6.7.

D *Rom.* 10.14, Howe shall they beleeue in him, of whom they haue not heard? And howe shall they heare without a Preacher? 15, And how shall they preach, except they bee sent? 17, Then faith is by hearing, and hearing by the woorde of God. *Psal.* 119. 104, By thy precepts I haue gotten vnderstanding; wherefore I hate all the waies of falsehoode. 1.*Cor.* 1. 18, The preaching of the Crosse, is, to them that perish, foolishnesse: but vnto vs which are saued, it is the power of God. 21, For, seeing the worlde by wisedome, knewe not God, in the wisedome of God, it pleased God by the foolishnesse of preaching, to saue them, that beleeue. *Rom.* 1.16. *Ephes.* 1.13. *Psal.* 119.50.93. *Deut.* 4.10. and 17.18.19.

E *Habak.* 2.4, Behold, hee that lifteth vp himselfe, his minde is not vpright in him, but the iust shall liue by his faith. *Rom.* 5.1, Then beeing iustified by faith, wee haue peace towards God through our Lord Iesus Christ. *Matth.* 9.2, Lo, they brought vnto him, a man sicke of the palsie, lieng on a bed. And Iesus seeing their faith, saide to the sicke of the palsie, Sonne, be of good comfort: thy sinnes are forgiuen thee. *Ephes.* 1.7, By Christ wee haue redemption, through his bloud, euen the forgiueneesse of sinnes, according to his rich grace: 8, Whereby hee hath beene aboundant towardes vs, in all wisedome, & vnderstanding, 9, And hath opened vnto vs the mysterie of his will, according to his good pleasure, which hee had purposed in him. *Romanes* 7.23.24.25, Reade this, in the fourteenth Aunswere, in (B). *Romanes* 8.35. to the ende. *Romanes* 4.16. to 25, as in (B) next before. 2.*Per.* 1.10.

F *Rom.* 3.24, Al are iustified freely, by his grace, through the

the redemption that is in Christ Iesus, 25, Whome God hath set out, to be a reconciliatiō, through faith in his blood, to declare his righteousnesse, by the forgiuenesse of the sins that are passed, through the patience of God. *Ephes.*1.7.8.9, as next before, in (E). *Gal.* 2.15, Wee which are Iewes by nature, and not sinners of the Gentiles, 16, Knowe that a man is not iustified, by the workes of the lawe, but by the faith of Iesus Christ: euen wee, I say, haue beleeued in Iesus Christ, that we might be iustified by the faith of Christ, and not by the works of the law, because that by the works of the law, no flesh shal be iustified. *Rom.*9.15.16 and 11.5.6. 2.*Tim.*1.9. *Tit.*3.4.5, as in the 2. Aunswere, in (A).

26 *What are those things which a Christian man must of necessitie beleeue?*

Al things which are promised vnto vs in the Gospel (A): the summe whereof, is briefly conteined in the Apostles creed, which is, the catholicke and vndoubted faith of all Christians.

A *Ioh.*20.31, These things are written, that ye might beleeue, that Iesus is the Christ, the sonne of God, and that in beleeuing, ye might haue life, through his name. *Mat.*28.20, Teach them to obserue al thinges, whatsoeuer I haue commaunded you. *Deut.*29.29.

27 *Rehearse the same.*

I beleeue in God, the father, Almighty, maker of heauen & earth. And in Iesus Christ, his only sonne, our Lord. Which was conceiued by the holy ghost, borne of the virgine Marie. Suffered vnder Pontius Pilate, was crucified dead & buried, hee descended into hell. The third day he rose againe from the dead. He ascended into heauen, and sitteth at the right hande of God the father Almighty. From thence he shall come, to iudge the quick, and the dead. I beleeue in the holy Ghost. The holie catholick Church, the communion of Saints. The forgiuenes of sinnes. The resurrection of the body. And the life euerlasting. Amen.

28 *Into how many parts is this creede diuided?*

Into three parts. The first, concerneth the eternall father,

and

and our creation. The ſecond, concerneth the ſonne, and our redemption. The third, concerneth the holy ghoſt, and our ſanctification.

29 *Seeing, the eſſence of God, is but one onelie* A, *why nameſt thou theſe three; the Father, the Sonne, and the holie Ghoſt?*

A *Deutron.* 6. 4. Heare O Iſrael, the Lorde our God, is Lorde onelie. *Epheſ.* 4. 5, There is one Lorde, one faith, one Baptiſme, 6, One GOD, and father of all, which is aboue all, and thorough all, and in you all. *Deutron.* 32. 39. *Marke* 12. 29. 32. *Malachie* 2. 10. *Pſalm.* 18. 31. *Eſaie* 44. 6. and 45. 5. 6. 1. *Timothie* 2. 5. 1. *Cor.* 8. 4. 5. 6.

Becauſe, GOD in his woorde, hath ſo opened himſelfe, as that theſe three diſtinct perſons, be that ſame one, true, and eternall God A.

A *Mat.* 3. 16, Ieſus when he was baptiſed, came ſtreight out of the water. And loe, the heauens were opened vnto him, and *Iohn* ſawe the ſpirite of God, deſcending like a Doue, and lighting vppon him. 17, And loe, a voice came from heauen, ſaying, This is my beloued Sonne, in whome I am well pleaſed. 1. *Iohn* 5. 7, There are three, which beare recorde in heauen, the Father, the Woorde, and the holie Ghoſt: and theſe three are one. *Eſaie* 42. 1, Beholde, my ſeruaunt: I will ſtaie vpon him: mine elect, in whom my ſoule delighteth: I haue put my ſpirite vppon him: hee ſhall bring foorth iudgement to the Gentiles. *Titus* 3. 4. 5. 6, as in the 2. Aunſwere, in (A). *Geneſ.* 3. 22, as in the 13. Aunſwere, in (C). *Luke* 1. 35. and 4. 18. and 24. 49. *Geneſ.* 19. 24. *Pſalm.* 33. 6. and 110. 1. *Act.* 2. 32. 33. *Eſa.* 61. 1. 1. *Iohn* 2. 20. 22. 23. 27. *Ioh.* 1. 32. 33. 34. and 3. 34. and 14. 16. 26. and 15. 26.

Of the Father.

WHat beleeueſt thou, when thou ſaieſt, *I beleeue in God, the father, almighty, maker of heauen, and earth?*

I doe beleeue that the eternall father, of our Loꝛde Ieſus

Christ, who, of nothing, hath created heauen and earth, with all things therein A: who also by his eternall counsell, and prouidence, doth vphold & gouern the same B: is, for Christ his sake, my God, and my father C: In him therefore, I doe so trust, and rest my selfe, as that I doubt not, but hee will prouide for mee, all thinges necessarie, both for my soule, and bodie D: and moreouer, that hee will turne all the euilles, which, in this miserable life, hee layeth vppon mee, vnto my saluation E; seeing, that both hee is able to doe it, as an Almightie God F; and also willing to doe it, as a most bountifull father G.

A *Psalm.* 33.6, By the woorde of the Lorde, were the heauens made, and all the hoast of them, by the breath of his mouth. *Act.* 14.15, The liuing God made heauen, and earth, and the sea, and al thinges, that in them are. *Exod.* 20. 11, as afterwardes, in the fourth commaundement. *Hebr.* 11. 3, as in the 25. Answere, in (A). *Gen.* 1.1. to the ende. *Psal.* 136.5. and 148. 2. 3. 4. 5. 6. *Act.* 17.24. *Ierem.* 10.12. and 51.15.

B *Psalm.* 115.3, Our God is in heauen, hee dooth whatsoeuer hee will. *Amos.* 3.6, Shall there bee euill in a cittie, and the Lorde hath not doone it? *Hebr.* 1.3, The sonne of God, beeing the brightnesse of the glorie, and the ingraued forme of his person, and bearing vp all thinges, by his mightie woorde, hath by himselfe purged our sinnes, and sitteth at the right hande of the maiesty, in the highest places. *Rom.* 11.36, Of the Lorde, through him, and for him, are all thinges; to him bee glory for euer; Amen. *Matth.* 10.29, Are not two sparrowes solde for a farthing, and one of them, shall not fall on the ground, without your father? 30, Yea, and all the heires of your heade are numbered. *Psalm.* 104.1. to 33. and 145.14. to 21. and 139.1. to 19. *Act.* 2.23. and 17.27.28. Reade more, in the Answere next following, in (F).

C *Ioh.* 1.12, As manie as receiued Christ, to them hee gaue power, to be the sonnes of God, euen to them that beleeue

leeue in his name. *Epheſ.*1.5, God hath predeſtinated vs, to be adopted through Ieſus Chriſt vnto himſelfe, according to the good pleaſure of his will. *Rom.*8.15.16, as in the 1. Aunſwere, in (1). *Eſa.*63.16, Doubtleſſe thou art our father; though *Abraham* be ignoraunt of vs, and Iſrael know vs not, yet thou O Lord, art our father, and our redeemer: thy name is for euer. *Ier.*31.1. *Galat.*4.4.5.6.7. and 3.26.2. *Cor.*6.18. 1.*Ioh.*3.1.2.

D *Pſal.*55.22,& 1.*Pet.*5.7, Caſt thy burden vpon the Lord, and hee ſhall nouriſh thee: hee will not ſuffer the righteous to fall for euer. *Pſal.*145.15, The eies of all waite vpon thee, and thou giueſt them their meate in due ſeaſon. 16, Thou openeſt thy hand, and filleſt all thinges liuing, of thy good pleaſure. *Mat.*6.33, Seeke yee firſt the kingdom of God, and his righteouſnes, and all theſe things ſhall be miniſtred vnto you. *Luk.*12.22.to 33. *Pſalm.*104.27.28. *Gen.*1.29.30. and 8.22. *Eſa.*1.19. *Deut.*11.13.to 19. and 28.1.to 15. *Ioel.*2.12. to the end.

E *Rom.*8.28, as in the firſt Anſwere, in (H).

F *Apoc.*1.8, I am *Alpha* and *Omega*, the beginning and the ending, ſaith the Lord, which is, and which was, & which is to come, euen the Almighty. *Rom.*10.12, He that is Lorde ouer al, is rich vnto al, that cal vpon him. *Gen.*17.1, as in the 5. anſwere in (A). *Gen.*18.14. *Mat.*19.26. *Luk.*18.27. 2.*Cor.* 6.18. *Apoc.*4.8.

G *Mat.*7.11, If yee which are euill, can giue to your children good giftes, how much more ſhal your father which is in heauen, giue good things to them that aske him? *Iam.*1.5, If any of you lack wiſedome, let him ask of God, who giueth to al men liberally, and reprocheth no man, and it ſhal be giuen him. *Mat.*6.24.to the end. *Rom.*10.12.

31 *What is the prouidence of God?*

The almighty power of GOD, which is preſent in euerie place A, by which, as by an hand, he holdeth vp and gouerneth heauen and earth, with all creatures B: Inſomuch, that the thinges which grow vpon the earth; in like manner alſo, raine,

and drought, fruitfulneſſe, and barenneſſe, meat, and drinke C, health and ſickneſſe D, riches, and pouerty E; to conclude, all things doe fall out, not by chance, or at aduenture, but by his fatherly counſel, and will F.

A *Act.*17.25, God is not worſhipped with mens hands, as though he needed any thing, ſeeing he giueth to all, life, and breath, and al things, 26, And hath made of one blood, al mankind, to dwel on al the face of the earth, and hath aſſigned the times, which were ordeined before, & the bonds of their habitation, 27, That they ſhould ſeeke the Lord, if ſo bee they might haue groped after him, and found him, though doubtles, he be not far from euery one of vs. 28, For in him, we liue, and mooue, and haue our being, as alſo certaine of your owne Poets haue ſaide, for wee are alſo his generation. *Ierem.*23.23, Am I a God at hande, ſaith the Lorde, and not a God a far off? 24, Can any hide himſelfe in ſecret places, that I ſhould not ſee him, ſaith the Lorde? Doe not I fill heauen and earth, ſaith the Lord? 1. *King.*8.27. *Epheſ.*1.23.

B *Heb.*1.3, As in the 30. Anſwere, in (B).

C *Actes* 14.17, God left not himſelfe without witneſſe, in that hee did good, and gaue vs raine from heauen, and fruitful ſeaſons, filling our hearts with foode and gladneſſe. *Deut.*10.18, God doth right vnto the fatherles, & widowe, and loueth the ſtranger, giuing him food and raiment. *Leuit.* 26.14, If yee wil not obey mee, ſaith the Lorde, 19, I will breake the pride of your power, and I will make your heauen as yron, and your earth as braſſe: 20, And your ſtrength ſhall bee ſpent in vaine: neither ſhall your lande giue her encreaſe, neither ſhall the trees of the lande, giue their fruit. *Pſal.*113.9, The Lord maketh the barren womā to dwel with a family, and a ioiful mother of children. *Gen.*20. 17, *Abraham* praied vnto God, and God healed *Abimelech*, & his wife, and his women ſeruants: and they bare children. 18, For the Lord had ſhut vp euery wombe, of the houſe of *Abimelech*, becauſe of *Sarah*, *Abrahams* wife. *Ierem.*5.24.

Pſalm.

*Pſal.*127.3.and 128.3.4.6. 1.*Sam.*1.5.19.20. *Gen.*8.22.and 26.12.and 28.20.21.*Mat.*6.11.

D *Deut.*32.39, Behold now, for I am he, and there is no Gods with me: I kil, and giue life: I wound, and make whole: neither is there any, that can deliuer out of my hand. 1.*Sam.* 2.6.*Exod.*15.26.*Iohn* 9.3.6.7.

E 1.*Sam.*2.7, The Lord maketh poore, and maketh rich: bringeth low, & exalteth. *Pſa.*113.7.8.and 75.6.7.and 107. 23.to 42.*Deut.*8.18.and 28.1.to 15. *Gen.*24.35.and 33.11. *Iob.*1.21.*Pro.*22.2.

F *Pro.*16.33, The lot is caſt into the lappe; but the whole diſpoſition thereof, is of the Lord.*Eſa.*45.7, I form the light, and create darknes; I make peace, and create euil: I the Lord doe al theſe things. *Lament.*3.37, Who is he that ſaith, and it commeth to paſſe, and the Lord commaundeth it not? 2. *Sam.*12.11, Thus ſaith the Lord, behold, I wil raiſe vp euil againſt thee, out of thine owne houſe, and wil take thy wiues, before thine eies, and will giue them vnto thy neighbour, and hee ſhall lie with thy wiues, in the ſight of this ſunne. 12, For thou diddeſt it ſecretlie: but I will doe this thing before all Iſrael, and before the ſunne. 2. *Sam.*16.21, *Achitophel* ſaid vnto *Abſalom*, Goe in to thy fathers concubines, which hee hath left, to keepe the houſe: and when all Iſrael ſhall heare that thou art abhorred of thy father, the handes of all that are with thee ſhall bee ſtrong. 22, So they ſpreade *Abſalom* a tent vppon the toppe of the houſe, and *Abſalom* went in to his fathers concubines, in the ſight of al Iſrael. *Pſal.*135.6, Whatſoeuer pleaſed the Lorde, that did hee in heauen and in earth, in the ſea, and in all the depthes. *Geneſ.*37.28, They drewe foorth, and lifted *Ioſeph* out of the pit, and ſolde *Ioſeph* vnto the *Iſmaelites*, for twenty peeces of ſiluer: who brought *Ioſeph* into AEgypt. Chapter 45.7, GOD ſent mee before you, to preſerue your poſteritie in this lande, and to ſaue you aliue by a great deliueraunce. 8, Nowe then you ſent not mee hither, but GOD, who hath made mee a father vnto *Pharao*,

and Lord of al his houſe, and ruler throughout all the lande of AEgypt. *Actes* 4. 27, Doubtleſſe, againſt thine holie ſonne Ieſus, whom thou haddeſt annointed, both *Herode*, and *Pontius Pilate*, with the Gentiles, and the people of Iſrael, gathered themſelues together, 28, To doe whatſoeuer thine hande, and thy counſell, had determined before, to bee doone. 2. *Sam*. 16. 5. to 12. and 24. 1. 11. 12. 13. 15. 17. 1. *King*. 22. 19. to 24. *Exod*. 21. 12. 13. *Ezec*. 14. 9. *Iob*. 1. 12. and 14. 1. 5. *Mat*. 8. 31. 32. *Eſa*. 63. 17.

32 *What doth this knowledge of the creation, and prouidence of God profit vs?*

That, in aduerſity, wee may bee patient A: in proſperitie, thankefull B: and for the time to come, haue our whole truſt in God, our moſt faithfull father C: knowing aſſuredly, that nothing can drawe vs awaie from his loue D, forasmuch as al creatures are ſo in his power, that without his pleaſure, they can do nothing, no not ſo much verily as moue themſelues E.

A *Hebr*. 10. 36, Yee haue neede of patience, that after yee haue doone the will of God, yee might receiue the promiſe. *Luke* 21. 19, By your patience, poſſeſſe your ſoules. *Rom*. 5. 3. *Iam*. 1. 2. 3. and 5. 7. to 12. *Iob*. 1. 21. and 2. 9. 10. 2. *Pet*. 1. 6. *Coloſſ*. 1. 9. 11. *Philip*. 4. 5. 11. 12. 13. 2. *Theſſal*. 1. 4. 1. *Corint*. 4. 11. 12. 13. *Act*. 5. 41. and 7. 60. *Eſai*. 53. 12. *Luk*. 23. 33. 34. *Matth*. 5. 44. 1. *Corinth*. 10. 10. *Phil*. 2. 14.

B *Deut*. 8. 10, When thou haſt eaten, and filled thy ſelfe, thou ſhalt bleſſe the Lorde thy GOD, for the good lande which hee hath giuen thee. 1. *Theſſal*. 5. 18, In all thinges giue thankes, for this is the wil of God, in Chriſt Ieſus, towardes you. *Coloſſ*. 3. 17, Whatſoeuer yee ſhall doe, in word, or deed, doe all in the name of the Lord Ieſus, giuing thanks to God, euen the father, by him. *Epheſ*. 5. 18. 19. 20. 1. *Tim*. 4. 3. 4. *Matth*. 14. 19. *Luk*. 24. 30. *Act*. 2. 46. 47. and 27. 35. *Matth*. 11. 25. 26. *Luke*. 17. 15. 16. 17. 18. *Geneſ*. 24. 26. 27. and 14. 20. 1. *Chronic*. 29. 10. to 20. *Pſalm*. 107. 31.

32. *Romanes*, 1.8. and 6.17.

C *Ierem.* 17. 5, Thus saith the Lorde, Curssed bee the man, that trusteth in man, and maketh flesshe his arme, and withdraweth his heart from the Lorde. 6, For hee shall bee like the heath in the wildernesse, and shall not see when anie good commeth, but shall inhabite the parched places in the wildernesse, in a salt lande, and not inhabited. 7, Blessed bee the man, that trusteth in the Lorde, and whose hope the Lord is. 8, For hee shall bee as a tree that is planted by the water, which spreadeth out her rootes, by the riuer, and shall not feele when the heat commeth, but her leafe shall bee greene, and shall not care for the yeare of drought, neither shall cease from yeelding fruite. *Psal.* 125.1, as in the 5. Aunswere, in (F). *Rom.* 5.4.5. *Psal.* 9. 10. and 22.4.5. *Pron.* 3.5. *Esa.* 26.3.4. and 31.1.2. and 40.29. 30.31. 2. *Chron.* 14.11.12. and 13.18. and 20.20. 2. *King.* 18. 5.6.7. *Dan.* 3.28. *Esa.* 57.13.

D *Roman.* 8. 35. Who shall separate vs from the loue of Christ? Shall tribulation or anguish, or persecution, or famine, or nakednesse, or peril, or sworde? 36, As it is written, for thy sake are we killed, all the day long: we are counted, as sheepe for the slaughter. 37, Neuertheles, in al these things, we are more than conquerors, through him, that loueth vs. 38, For I am perswaded, that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come, 36, Nor heighth, nor depth, nor any other creature, shalbe able to separate vs, from the loue of God, which is in Christ Iesus our Lord. *Ioh.* 10. 27. 28.29.30, As in the 1. Aunswere, in (P). *Ier.* 31.3. *Ioh.* 13.1.

E *Prouerb.* 21.1, The Kinges heart is in the hande of the Lorde, as the riuers of waters: hee turneth it, whithersoeuer it pleaseth him. *Iob.* 1.12, The Lorde saide vnto Sathan, Loe, all that hee hath, is in thine hande: onelie vppon him selfe, shalt thou not stretch out thine hande. *Actes* 17.25.26.27.28, as in the one and thirtith Aunswere, in (A). *Iob.* 12.6.

OF

Of the Sonne.

33 *WHY is the ſonne of God, called Ieſus, that is, a Sauiour?*

Becauſe hee ſaueth vs from all our ſinnes A: neither ought any ſaluation, any where elſe, to bee ſought, neither can it anie where elſe, be found B.

A *Mat.*1.21, She ſhal bring forth a ſonne, and thou ſhalt cal his name Ieſus: for he ſhal ſaue his people from their ſins. B *Heb.*7.25, He is able perfectly to ſaue them, that come vnto God, by him, ſeeing he euer liueth, to make interceſſion for them. *Heb.*5.9, The ſonne of God was made the author of eternal ſaluation, vnto al them, that obey him. *Hebr.* 1.3, Hee hath, by himſelfe, purged our ſinnes. *Hebr.*10.14, With one offering, he hath conſecrated for euer, them that are ſanctified. *Act.*4.12, Neither is there ſaluation in anie other: for among men, there is giuen no other name, vnder heauen, whereby we muſt be ſaued. 1.*Sam.*10.19, God only deliuereth you, out of all your aduerſities, and tribulations. *Eſaie* 43.11, I, euen I am the Lord, and beſide me, there is no ſauiour. *Iohn* 19.30.

34 *Doe they then beleeue in the onely ſauiour Ieſus, who ſeeke for happineſſe, or ſaluation, of ſaintes, or of themſelues, or any where elſe?*

No. For although verily in words, they boaſt of him, to bee their ſauiour; yet in very deede, they deny the onely ſauiour Ieſus A: For, of neceſſity, either Ieſus is not a perfect ſauiour, or elſe they, which by a true faith embrace him, as their ſauiour, doe in him find al things, that can be required vnto ſaluation B.

A 1.*Corint.*1.30, Chriſt Ieſus, is, of GOD, made vnto vs wiſdome, and righteouſnes, and ſanctification, and redemption, 31, That, according as it is written, he that reioiceth, let him reioice in the Lord. *Galat.*5.2, Behold, I *Paul*, ſay vnto you, that if yee bee circumciſed, Chriſt ſhall profite you nothing. 4, Yee are aboliſhed from Chriſt: whoſoeuer are iuſtified by the law, ye are falne from grace. *Rom.*10.3, They being

beeing ignoraunt of the righteousnesse of God, and going about to stablish their own righteousnesse, haue not submitted themselues, to the righteousnesse of God. 4, For, Christ is the end of the Lawe, for righteousnesse, to euerie one that beleeueth. *Esay.*53.1.to the end. *Phil.*3.3.to 11.

B *Coloss.*1.19, It pleased the father, that in him should all fulnesse dwell, 20, And by him, to reconcile all things vnto himselfe, & to set at peace, through the bloud of his Crosse, both the things in earth, & the things in heauen. 28, Whom we preach, admonishing euery man, & teaching euery man, in all wisedome, that we may present euery man, perfect in Christ Iesus. *Coloss.*2.10, Yee are compleate in Christ, which is the head of all principality, and power. *Hebr.*12.6, Iesus is the author, & finisher, of our faith. *Deut.*32.4, Perfect is the worke of the almighty: for all his waies are iudgement. *Ioh.*1.16, Of his fulnesse, haue all we receiued & grace for grace. *Esay* 9.6, As in the 19. Answer in (A). *Ioh.*19.30, Iesus said, it is finished, & bowed his head, & gaue vp the ghost. 2.*Cor.*12.9, The Lord said vnto me, my grace is sufficient for thee: For, my power is made perfect through weakenesse.

35 *Why is he called Christ, that is, the annointed?*

Because he was ordeined of the Father, & annointed with the holy ghost A, to be our highest Prophet and teacher B, who hath opened vnto vs, the secret counsell, and whole will of the Father, concerning our redemption C: & our highest bishop D, who by the only sacrifice of his owne body, hath redeemed vs, & doth continually make intercession for vs, vnto the Father E: & our king F, who by his worde, and spirite, doth gouerne vs, and preserue, and keepe the saluation, purchased for vs G.

A *Heb.*1.9, God, euē thy god, hath anointed thee, with the oile of gladnes, aboue thy fellowes. *Esa.*61.1, The spirit of the Lord God is vpon me, therfore hath the Lord anointed me. *Esa.*42.1, *Mat.*3.16, as in the 29. ans. in (A) *Ioh.*6.27 Labor not for the meat, which perisheth, but for the meat which indureth to euerlasting life, which the Son of man shal giue vnto you: for him hath God the father sealed. *Psa.*45.7 *Luk.*4.18.

B *Deut.*18.15, & *Act.*3.22. & 7.37, The Lord thy God, will raiſe vp vnto thee a prophet, like vnto me, from among you, euen of thy brethren; vnto him, ye ſhal harken. *Ioh.*4.25. 26.& 6.14. *Luk.*7.16. *Heb.*1.2.& 3.1. *Mat.*17.5.

C *Ioh.*15.15, All thinges, that I haue heard of my Father, haue I made knowen to you. *Ioh.*1.18. *Heb.*3.2. *Apo.*2.24.25.

D *Pſal.*110.4. & *Heb.*7.21, The Lord ſware, and wil not repent, thou art a Prieſt for euer, after the order of *Melchiſedeck*. *Heb.*9.11, Chriſt beeing come an hie Prieſt, of good thinges to come, &c. 12, Obteined eternall redemption for vs. *Zach.*6.12, Behold the man whoſe name is the branch, and he ſhall growe vp out of his place, & he ſhall builde the Temple of the Lord. 13, And he ſhall beare the glorie, and ſhall ſit and rule in his throne, and hee ſhal bee a Prieſt vpon his throne, & the counſel of peace ſhalbe betweene thē both.

E *Heb.*10.12, This man after that he had offered one ſacrifice for ſins, ſitteth for euer at the right hand of God. 14, For with one offring, hath he conſecrated for euer, them that are ſanctified. *Heb.*9.14, The bloud of Chriſt which through the eternal ſpirit, offred himſelfe without ſpot to god, ſhal purge your conſcience from dead works, to ſerue the liuing God. 15, And for this cauſe is he the mediator of the newe Teſtament, that through death which was for the redemption of the tranſgreſſions, that were in the former Teſtament, they which were called might receiue the promiſe of eternall inheritance. 1.*Tim.*2.5, There is one God, & one mediator betweene God & man, which is the man Chriſt Ieſus, 6, Who gaue himſelfe a ranſome for all men, to be a teſtimony in due time. *Ro.*5.8.9.10.& 8.34. *Apo.*1.5. 1.*Ioh.*2.1.2. *Heb.*7.24.25.

F *Luk.*1.33, He ſhall raigne ouer the houſe of *Iacob*, for euer, & of his kingdom ſhal be no end. *Mat.*28.18, All power is giuen vnto mee, in heauen, & in earth. *Dan.*7.13, I beheld in the viſions by night, & behold one like the Sonne of man, came in the cloudes of heauen, & approched vnto the ancient of daies, & they brought him before him, 14, And he gaue him dominion, and honor, & a kingdome, that all peo-

ple, nations and languages ſhould ſerue him: his dominion is an euerlaſting dominion, which ſhal neuer be taken away; and his kingdome ſhall neuer be deſtroied. *Ioh.* 18.36, Ieſus aunſwered, my kingdome is not of this worlde; if my kingdom were of this world, my ſeruants would ſurely fight, that I ſhould not be deliuered to the Iewes: but nowe is my kingdome not from hence. 37, *Pilate* then ſaid vnto him, art thou a king then? Ieſus anſwered, thou ſaieſt that I am a king: for this cauſe am I born, & for this cauſe came I into the world, that I ſhould beare witneſſe vnto the trueth: euery one that is of the trueth heareth my voice. *Pſal.* 2.6. to the end, & 72.6. to 18. & 89.29.35.36.37. *Eſa.* 9.6. & 32.1.2. *Zachar.* 9.9.10. *Gen.* 49.10.11.12. *Mat.* 21.1. to 12.

G 1. *Pet.* 1.5, Yee are kept by the power of God through faith, vnto ſaluation, which is prepared to be ſhewed in the laſt time. *Phil.* 1.6, I am perſwaded of this ſame thing, that he that hath begun this good worke in you, will performe it vntill the day of Ieſus Chriſt. 1. *Cor.* 1.8, Chriſt ſhal confirme you, vnto the end, that ye may be blameleſſe, in the daie of our Lord Ieſus Chriſt. 9, God is faithfull, by whom yee are called vnto the fellowſhip of his Son, Ieſus Chriſt our Lord. *Pſal.* 138.8, The Lord will performe his worke toward mee: O Lord, thy mercy endureth for euer. *Ioh.* 10. 27. 28.29.30, As in the 1. Aunſwere in (F). 1. *Theſ.* 5.23.24.

36 *But why art thou called a Chriſtian?*

Becauſe that through faith, I am a meber of Ieſus chriſt a, & partaker of his annointing b, to the end that I may both confeſſe his name c, and alſo preſent my ſelfe vnto him, a liuely ſacrifice of thankeſgiuing d, and in this life, with a free, & a good conſcience, fight againſt ſin, & the Diuell e, & afterwardes holde with Chriſt an eternall kingdome ouer all creatures f.

A *Act.* 11.26, The Diſciples were firſt called Chriſtians, in *Antiochia.* 1. *Cor.* 6.15, Your bodies are the members of Chriſt. *Epheſ.* 5.30, We are members of Chriſts body, of his fleſhe, and of his bones. *Gal.* 3.26, Yee are all the Sonnes of God, by faith in Chriſt Ieſus. *Rom.* 12.5. *Coloſſ.* 1.18.

B 1.*Iob*.2.27, The annointing which yee receiued of him, dwelleth in you: & ye need not that any man teach you, but as the same annointing teacheth you, of al things, & it is true, & is not lying, & as it taught you, yee shall abide in it. *Rom*.5. 5, The loue of God is shed abroad in our hearts, by the holy Ghost, which is giuen vnto vs. *Ioel*.2.28, I will powre out my spirit vpō al flesh: & your sonnes, & your daughters shall prophecie: your olde men shal dreame dreames, & your young men shall see visions, 29, And also vpon the seruants, & vpon the maids, in those daies, wil I powre my spirit. *Act*.2.17.18. & 10.44.45.47. & 15.8. *Esay*.44.3. & 59.21.

C *Mat*.10.32, Whosoeuer shall confesse me before men, him will I confesse also before my fathēr which is in heauen. 33, But whosoeuer shall deny me before men, him will I also deny before my father which is in heauen. *Mar*.8.38. *Luke*. 9.26. & 12.8.9. 2.*Tim*.2.12. *Rom*.10.9.10. 1.*Pet*.3.15.16. *Dan*.3.16.17.18. *Act*.4.19.20. 1.*King*.22.13.14. *Psal*.116.10. 2.*Cor*.4.13. *Ier*.20.7.8.9.10. *Amos*.3.8.

D 1.*Pet*.2.5, Yee be made an holy priesthood, to offer vp spiritual sacrifices, acceptable to God, by Iesus Christ. 9, Yee are a chosen generation, a roial Priesthood, an holy nation, a peculiar people, that ye should shew forth the vertues of him that hath called you, out of darcknesse, into his marueilous light. *Apoc*.1.6, Christ hath made vs kings and Priests, vnto God, euen his Father, to him be glorie & dominion, for euermore, *Amen*. *Rom*.12.1, I beseech you therefore brethren, by the mercies of God, that ye giue vp your bodies a liuing sacrifice, holy, acceptable vnto God, which is your reasonable serving of God. 2, And fashion not your selues like vnto this worlde, but be ye changed by the renuing of your minde, that ye may proue what is the good will of God, & acceptable, and perfect. *Apoc*.5.10. *Exod*.19.6.

E 1.*Tim*.1.18, Fight a good fight, 19, Hauing faith, & a good conscience. *Heb*.10.22, As in the 5. Answere in F. 1.*Tim*.6.12, Fight the good fight of faith, lay hold of eternall life, whereunto thou art called, & hast professed a good profession

fession before many witnesses. *Rom.* 7.22.23.24, as in the 14. ans. in (B). *Gal.* 5.17, The flesh lusteth against the spirite, & the spirit against the flesh: & these are cōtrary one to the other, so that yee cānot do the same things that yee would. *Eph.* 6. 10. to 19. 1. *Thess.* 5.4. to 10. 2. *Tim.* 4.7. 1. *Pet.* 5.8, Be sober, and watch: for your aduersary the Diuell as a roaring Lion, walketh about, seeking whom he may deuour: 9, Whom resist, stedfast in the faith, knowing that the same afflictions, are accomplished in your brethren, which are in the world. *Heb.* 12.4.

F *Luk.* 12.32, Feare not little flocke, for it is your fathers pleasure, to giue you the kingdome. *Apoc.* 3,21, To him that ouercommeth, wil I grant to sit with me in my throne, euen as I ouercame, and sit with my father in his throne. *Apo.* 2.26 27.28, and 20.6. and 21.7. *Mat.* 25.34 *Luk.* 22.29.30.

37 *Why is Christ called the onely sonne of God, seeing we also are the children of God?*

Because Christ onely is the eternall and naturall sonne, of the eternal father A: but we are for his sake, by grace, adopted of the father B.

A *Ioh.* 1.14, The word was made flesh, and dwelt amongst vs, (and we saw the glorie thereof, as the glory of the onely begotten sonne of the father,) full of grace and truth. *Ioh.* 1. 18, and 3.16. 1. *Ioh.* 4.9. *Heb.* 1.2.3.

B *Ephes.* 1.5, God hath predestinated vs, to bee adopted, through Iesus Christ, vnto himselfe, according to the good pleasure of his wil. *Rom.* 8.15.16, as in the 1. Aunswere, in (1).

38 *Why doest thou cal him, our Lord?*

Because that hee redeeming our bodies, and soules, from sinne, not with golde, nor siluer, but with his precious bloode: and deliuering vs, from all the power of the Diuell; hath purchased vs, vnto himselfe, as his owne A.

A 1. *Pet.* 1.18, Yee were not redeemed with corruptible thinges, as siluer, and golde, from your vaine conuersation receiued by the traditions of the fathers; 19, But with the precious bloode of Christ, as of a Lamb vndefiled, and with-

out ſpot. 1. *Pet.* 2.9, As in the 36. Aunſwere, in (D). 1. *Corint.* 6.20. and 7.23, Yee are bought for a price: therefore glorifie God, in your bodie, and in your ſpirite, for they are Gods. *Coloſſ.* 1.13, As in the 1. Aunſwere, in (B). *Tit.* 2.14, Chriſt gaue himſelfe for vs, that he might redeeme vs from all iniquity, and purge vs, to bee a peculiar people vnto himſelfe, zealous of good woorks. 1. *Cor.* 3.17. 2. *Cor.* 6.16. 2 *Pet.* 2.1. *Deut.* 32.6. *Epheſ.* 1.7. *Matt.* 20.28. 1. *Tim.* 2.6. *Heb.* 9.12. 15. *Gen.* 3.14.15. 1. *Ioh.* 3.8. *Heb.* 2.14.15. *Colo.* 2.15. *Apo.* 12.7. to 12. *Ioh.* 16.33. *Eſa.* 25.8.

39 *What beleeueſt thou, when thou ſaieſt: he was conceiued by the holie Ghoſt, borne of the Virgine Marie?*

That the ſonne of God, who is A, and abideth true and eternall God B: hath taken the verie true nature of man, of the fleſh and bloud of the Virgine Mary C, by the woorking of the holie Ghoſt D, that withal alſo, he might be the true ſeed of Dauid E, like vnto his brethren, in all things F, ſinne excepted G.

A *Ioh.* 1.1, In the beginning was the word, & the word was with God, & that word was God. 3, All things were made by it, & without it, was made nothing that was made. *Mich.* 5.2, Thou Bethlechem Ephratha, art little to be amongſt the thouſands of Iuda, yet out of thee ſhall he come foorth vnto mee, that ſhall bee the ruler in Iſrael: whoſe goinges forth, haue beene from the beginning, and from euerlaſting.

B *Rom.* 9.5, Of whome, are the fathers, and of whome concerning the fleſhe, Chriſt came, who is God ouer all, bleſſed for euer, *Amen. Eſai.* 9.6, As in the 19. Aunſwere, in (A). *Iohn* 20, 28, *Thomas* ſaide vnto Ieſus, Thou art my Lorde, and my God. *Iohn* 17.5. and 5.18. 19. 22. 23. and 14. 1. *Prouerb.* 8.12. 15. 16. 22. to 32. *Col.* 1.15. to 20. and 2.9. 10. *Apoc.* 1.5. 2. *Cor.* 4.4. *Heb.* 1.3. *Eſa.* 7.14. *Zach.* 13.7. *Ier.* 33.16. 1. *Tim.* 3.16.

C *Ioh.* 1.14, As in the 37. Aunſwere, in (A). *Eſai.* 7.14. As in the 19. Aunſwere, in (A). *Galat.* 4.4, As in the 23. Aunſwere, in

sin (D). *Luk.*1.30, The Angel saide vnto her, feare not *Marie*: for thou hast found fauour with God. 31, For loe, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Iesus. *Luk.*2.7. *Mich.*5.2. *Rom.*9.5. *Gen.*3.14. 15.1. *Ioh.*4.2.3.

D *Luk.*1.34, *Mary* said vnto the Angel, how shal this be, seeing I know not man? 35, And the Angel answered, and saide vnto her, the holy Ghost shal come vpon thee, and the power of the most high, shall ouershadowe thee: therefore also, that holy thing which shal be born of thee, shall be called the sonne of God. *Mat.*1.18.20.

E 2. *Tim.*2.8, Iesus Christ, made of the seede of *David*, was raised againe from the dead. *Rom.*1.3, Iesus Christ was made of the seede of *David*, according to the flesh, *Psal.*89.35.36. 37. *Act.*2.29.to 33. *Mat.*1.1, &c.

F *Phil.*2.7, Christ Iesus was made like vnto men, and was found in shape, as a man. *Heb.*2.17, In all things it became Christ, to be made like vnto his brethren, that hee might bee mercifull, & a faithful hy Priest, in things concerning God, that hee might make reconciliation, for the sins of the people. *Heb.*7.14. *Apoc.*5.5 and 12.5.

G *Heb.*4.15, We haue not an hy Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne. 1. *Pet.*2.22. Christ did no sin, neither was there guile foũd in his mouth. *Heb.*7.26. *Esa.*53.9. 2. *Cor.*5.21.

40 *What profit hast thou, by the holy conception, and birth of Christ?*

That he is our mediator A, and by his innocency, and perfect holines, doth so couer my sins, wherein I haue been conceiued, that they shal neuer come into the sight of God B.

A *Heb.*2.14.15. As in the 1. Aunswere, in (E), 16, For hee in no sort took the Angels, but he took the seed of *Abraham*. 17, As in the 37. Aunswere, in (F). *Rom.*8.2.3.4. As in the 21. Aunswere, in (B). *Gal.*4.4. to 8.

B *Psalm.*32.1, Blessed is hee whose wickednesse is forgiuen, and whose sinne is couered. 2, Blessed is the

man, vnto whom the Lorde imputeth not iniquity, and in whose spirit, there is no guile. 1. *Cor.* 1.30, as in the 34. Answere, in (A). *Esa.* 53.11, By his knowledge shall my righteous seruant iustify many: for he shal bear their iniquities. *Esa.* 45.24. *Ier.* 23.6. *Dan.* 9.24. *Act.* 13.39.

41 *What beleeuest thou, when thou saist, he suffered?*

That all the time verily of his life, which he liued here, vpon the earth, but especially in the end thereof, hee suffered both in bodie and in soule, the wrath of God against the sinne of all mankind A; that by his suffering, as by an only sacrifice propitiatorie, hee might deliuer our bodies and soules, from eternall condemnation, and purchase for vs, the grace of God, righteousnesse, and eternall life B.

A 1. *Pet.* 2.24, Christ his owne selfe bare our sinnes, in his body, on the tree, that we being deliuered from sinne, should liue in righteousnesse, by whose stripes yee were healed. 1. *Pet.* 3.18, as in the 20. Answere, in (B). *Rom.* 5.6, Christ when we were yet of no strength, at his time died, for the vngodly. *Hebr.* 9.15. *Esa.* 53.1. to the end: Read the testimonies, of the 48. Answere.

B 1. *Ioh.* 2.2, Christ is the reconciliation for our sinnes, and not for ours only, but also for the sinnes of the whole world. *Rom.* 3.25, Whom God hath set foorth, to be a reconciliation, through faith in his blood, to declare his righteousnesse, by the forgiuenesse of the sinnes that are passed, through the patience of God, 26, To shew at this time his righteousnes, that he might be iust, and a iustifier of him, which is of the faith of Iesus. *Rom.* 8.2.3.4. as in the 21. Answere, in (B). *Ioh.* 4.10. *Rom.* 5.10. 2. *Cor.* 5.18.19.21.

42 *Why did he suffer, vnder the iudge Pilate?*

That he, being an innocent, and yet condemned before a ciuil Iudge A, might deliuer vs from the seuere iudgement of God, which did abide for vs all B.

A *Luke* 23.22, Pilate saide vnto them, the third time, but what euil hath hee doone? I finde no cause of death in him. 23, But they were instant with loude voices, and required,

that

that he might bee crucified: and the voices of them, and of the high Priests, preuailed. 24, So *Pilate* gaue sentence, that it should be as they required. *Act.* 3.13, Iesus yee betraied, and denied in the presence of *Pilate*, when hee had iudged him to bee deliuered. 14, But yee denied the holy one, and the iust, and desired a murderer to bee giuen you, 15, And killed the lord of life, whom God hath raised from the dead, whereof we are witnesses. *Matt.* 27.19.23.to 27. *Mark.* 15. 14.15. *Iob.* 19.4.6.

B *Esa.* 53.6, Al we like sheepe haue gone astray: we haue turned euery one to his owne way: and the Lord hath laide vppon him the iniquity of vs al. 2. *Cor.* 5.21, God made him to bee sinne for vs, which knew no sinne, that we should bee made the righteousnesse of God, in him, *Deutr.* 21.23. *Gal.* 3.13.15

43 *But was it any more, that hee died on the crosse, than if hee had died, any other kind of death?*

Yea trulie: for heereby I am assured, that hee tooke vppon himselfe, the curse, that was due vnto mee: for the death of the crosse, was accursed of God A.

A *Deutr.* 21.23. *Galath.* 3.13, Christ hath redeemed vs, from the curse of the lawe, when hee was made a curse for vs: for it is written, Cursed is euerie one that hangeth on tree.

44 *Why was it necessary, that Christ should abase himselfe, euen vnto the death?*

Because the iustice and truth of God A, could by no other meanes, be satisfied, for our sins, but by the very death, of the sonne of God B.

A *Gen.* 2.17, as in the 10. Aunswere, in (C). *Gen.* 3.6.7.16. *&c.* as in the 11. Aunswere, in (A). *Deut.* 27.26. and *Galat.* 3. 10, as in the 14. Aunswere. *Rom.* 3.4, as in the 16. Aunswere, in (B). *Rom.* 5.12.to 20, as in the 11. Aunswere, in (A).

B *Hebr.* 9.14. 15, As in the 35. Aunswere, in (E). *Phil.* 2. 8, Hee humbled himselfe, and became obedient vnto the death, euen the death of the crosse. *Galath.* 4.4.5, as in

the 23. Aunswere in (D). *Hebr.* 2.9.

45 *Why was he also buried?*

That thereby it might euidently appeare, that he was, truly, dead A.

A *Act.*13.29, When they had fulfilled al things, that were written of him, they took him downe from the tree, and put him in a sepulchre. *Luk.*23.46, Iesus cried with a loud voice, and said, father, into thy handes I commend my spirite. And when he thus had said, he gaue vp the Ghost, *Ioh.*19.33.41. 42. *Mat.*27.59.60.

46 *But, seeing Christ died for vs, why doe we yet dy?*

Our death is not a satisfaction for our sinnes, but an abolishing of sinne, and an entrance into life eternal A.

A *Rom.*7.24, O wretched man that I am, who shal deliuer me from the body of this death? 25, I thank god, through Iesus Christ our Lord. *Phil.*1.23, I desire to be loosed, and to be with Christ, which is best of al. *Ioh.*5.24, Verily, verily, I say vnto you, he that heareth my word, & beleeueth in him that sent me, hath euerlasting life, & shal not come into condemnation, but hath passed from death vnto life. 2. *Cor.*5.1.6.8. *Apo.*14.13. *Luk.*16.22.23. and 23.43. *Eccles.*12.7.

47 *What benefit doe we further receiue, by the sacrifice, and death of Christ?*

By the vertue of his death, our oulde man is with him, crucified, killed, and buried A; that the wicked lustes and desires of the flesh, should not hereafter raign in vs B, but that we should offer vp our selues, vnto him, an offering of thankfulnes C.

A *Rom.*6.2. Howe shal wee, that are dead to sinne, liue yet therein? 3, Know ye not, that al we which haue bin baptised into Iesus Christ, haue beene baptised into his death? 4, Wee are buried then with him, by baptisme into his death, that like as christ was raised vp from the dead, by the glory of the father, so we also should walk in newnesse of life. 5, For if we bee grafted with him, to the similitude of his death, euen so shal we be, to the similitude of his resurrection. 6, Knowing this, that our old man is crucified with him, that the body of

sinne

sin might be destroied, that henceforth, we should not serue sinne. 7, For he that is dead, is freed from sinne. 8, Wherefore if we be dead with Christ, we beleeue, that we shall liue also with him. 9, Knowing that Christ being raised frō the dead, dieth no more: death hath no more dominion ouer him. 10, For in that he died, he died once to sin: but in that hee liueth, he liueth to God. 11, Likewise think ye also, that ye are dead to sinne, but are aliue to God, in Iesus Christ our Lorde. 12, Let not sinne raigne therefore, in your mortall body, that ye should obey it in the lusts thereof. 13, Neither giue ye your members as weapons of vnrighteousnesse, vnto sinne: but giue your selues vnto GOD, as they that are aliue from the dead, and giue your members, as weapons of righteousnesse vnto God.

B *Rom.*6.12, As in (A) next before, *Gal.*5.24. *Col.*2.12.13. 20.2.*Tim.*2.11.

C *Rom.*12.1.2, As in the 36. Aunswere, in (D). *Coloss.*3.1. to 11.1.*Cor.*6.14.

48 *Why is it added: he descended into hell?*

To expresse more fully, the manner of his abasement: for hereby is meant, that both before, and especially hanging vppon the crosse, he did suffer vnspeakable, and infinite pangs, griefes, and terrours, both in soule, and bodie: and so in his manhoode did bear, (through the infinite power and assistance of his Godheade) the whole curse of God, that was due vnto my sinnes; perfectly deliuering me, both soule and bodie, from the panges and griefes, of hel: that in my greatest sorowes, and most grieuous temptations, I might heerein, yet finde sufficient comfort A.

A *Esa.* 53.1, Who wil beleeue our report? Or to whom, is the arme of the Lord reuealed? 2, But he shal grow vp before him as a branch, & as a root out of a drie ground: he hath neither forme, nor beautie: when wee shal see him, there shal be no forme, that we should desire him. 3, He is despised and reiected of men: hee is a man full of sorrowes, and hath experience of infirmities: wee hidde as it were our faces

from him: hee was despised, and wee esteemed him not. 4, Surely, he hath born our infirmities, and caried our sorowes; yet we did iudge him, as plagued, and smitten of God, and humbled. 5, But he was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was vpon him, and with his stripes, wee are healed. 6, All we like sheepe, haue gone astray: we haue turned euerie one to his owne waie, and the Lorde hath laid vppon him, the iniquitie of vs all. 7, He was oppressed, and he was afflicted, yet did hee not open his mouth: he is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumb, so he openeth not his mouth. 8, Hee was taken out from prison, and from iudgement: and who shall declare his age? For he was cut out of the lande of the liuing: for the transgression of my people, was hee plagued. 9, And he made his graue with the wicked, and with the rich in his death, though hee had doone no wickednesse, neither was anie deceite in his mouth. 10, Yet the Lorde woulde breake him, and make him subiect to infirmities: when hee shall make his soule an offering for sinne, hee shall see his seede, and shall prolong his daies, and the will of the Lorde shall prosper in his hand. 11, Hee shall see of the trauell of his soule, and shall bee satisfied: by his knowledge, shall my righteous seruaunt iustifie manie: for hee shall beare their iniquities. 12, Therefore will I giue him a portion with the great, and hee shall diuide the spoile with the strong, because hee hath powred out his soule vnto death: and hee was counted with the transgressours, and hee bare the sinne of many, and praied for the trespassers. *Luk.* 22.44, Beeing in an agonie, hee praied more earnestly, and his sweate was like drops of bloode, trickling downe to the ground. *Matth.* 27.46, Iesus cried with a loude voice, saying: *Eli, Eli, Lama sabachthani?* That is, My God, my God, why hast thou forsaken me? 50, Iesus cried againe, with a loude voice, and yeelded vppe the Ghost. *Esay.* 40.1, Comfort yee, comfort yee my people, will your God say. 2, Speake comfortably to Ie-

ruſalem, & crie vnto her, that her warfare is accompliſhed, that her iniquity is pardoned: for ſhee hath receiued of the Lords hand double for all her ſinnes. 1. *Ioh.* 1.4, Theſe things write wee vnto you, that your ioy may be full.

49 *What profit haue we, by the reſurrection of Chriſt?*

Firſt, by his reſurrection, he hath ouercome death, that hee might make vs partakers of that righteouſnes, which, by his death, he had purchaſed for vs A: Then we are euen nowe alſo, by the power of the ſame, raiſed vp vnto a new life B: Laſtlie, the reſurrection of our heade Chriſt, is vnto vs a pledge, of our glorious reſurrection C.

A *Rom.* 4.25, Chriſt was deliuered to death, for our ſins, and is riſen againe for our iuſtification. 1. *Pet.* 1.3, God, according to his aboundant mercy, hath begotten vs again vnto a liuely hope, by the reſurrection of Ieſus Chriſt, from the dead. 21, Ye do beleeue in God that raiſed Chriſt from the dead, and gaue him glory, that your faith and hope might be in God. 1. *Cor.* 15.17, If Chriſt be not raiſed, your faith is vaine: ye are yet in your ſinnes. 20, But nowe is Chriſt riſen from the deade, and was made the firſt fruites of them that ſlept. 21, For ſince by man came death, by man came alſo the reſurrection of the dead. 22, For as in *Adam* al die, euen ſo in Chriſt ſhall all bee made aliue. 54, Death is ſwallowed vp into victorie. 55, O death, where is thy ſting? O graue, where is thy victorie? 56, The ſting of death, is ſinne; and the ſtrength of ſinne is the Law. 57, But thanks bee vnto God, which hath giuen vs victorie, through our Lord Ieſus Chriſt.

B *Rom.* 6.4, As in the 47. Aunſwere in (a). *Coloſſ.* 2.12, Ye are buried with Chriſt, through baptiſme, in whome yee are alſo raiſed vp together, through the faith, of the operation of God, which raiſed him from the dead. *Coloſ.* 3.1.5. *Epheſ.* 1. 19.20.

C 1. *Cor.* 15.12, If it be preached, that Chriſt is riſen from the dead, how ſay ſome among you, that there is no reſurrection of the dead? 13, For if there bee no reſurrection of the

dead,then is Christ not risen. 20, But now is christ risen from the dead, and was made the first fruites of them that slept. 21.22, As in (A) next before. *Rom.*8.11. *Colos.*1.18.

50 *How vnderstandest thou this: he ascended into heauen?*

That Christ, his Disciples looking on, was taken vp, from the earth into heauen A, and that for our sakes, hee is euen now there B, and will be, vntill he come againe to iudge the quicke, and the dead C.

A *Luke.*24.51, As Christ blessed his disciples, he departed from them,and was carried vp into heauen. *Mar.*16.19. *Act.* 1.1.9.10.11. *Psal.*68.18. *Ephes.*4.8.9.10.

B *Rom.*8.34, Christ is at the right hand of God,& maketh request also for vs. *Colos.*3.1, If then yee be risen with Christ, seeke those thinges which are aboue, where Christ sitteth, at the right hand of God. *Heb.*4.14. & 7.26.& 8.1.& 9.12.24. *Ephes.*4.10.

C *Act.*3.21, The heauens must containe Iesus Christ, vntill the time that all things be restored, which God had spoken by the mouth of all his holy Prophets, since the worlde began. *Act.*1.11. *Heb.*9.27.28. *Mat.*24.23.26.27.30.

51 *Is not Christ then with vs, vntill the end of the worlde, as,* Mat. 28.20, *he hath promised?*

Christ is true God, & true man; therefore according to his humane nature, he is not now in the earth A: but according to his godhead, maiesty, grace, & spirit, he is neuer at any time absent from vs B.

A *Ioh.*17.11, Nowe am I no more in the worlde, but these are in the world,& I come to thee,holy father keepe thē,&c. 12, While I was with them in the worlde, I kept them in thy name. *Ioh.*16.7.28. *Mat.*26.11. *Act.*3.21.

B *Mat.*28.20, Loe, I am with you alwaies, vntill the ende of the world, *Amen, Ioh.*14.16, I will pray the father, and he shall giue you another cōforter, that he may abide with you for euer. 17, Euen the spirit of trueth, whom the world cannot receiue, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, & shalbe in you.

18, I

28, I wil not leaue you cõfortles: but I wil come to you. *Mat.* 10.19.20.& 18.20. *Ioh.*14.23.25.to 29. & 16.13. *Psal.*68.18. *Eph.*4.8.11.12.13.1.*Cor.*12.4. to the end. *Aug.tract in Ioh.*50.

52 *Are not the two natures in Christ, by this meanes pulled asunder, if the manhood be not, where soeuer the Godhead is?*

No: for seeing the Godhead cannot be comprehended, it is in euery place present A; it doth necessarily folow, that the same indeed, is without the manhood, which he took, as reaching further, but yet is neuertheless in it, and doth abide personally vnited vnto it B.

A *Act.*7.49, Heauen is my throne, & earth is my foote-stoole: what house will ye build for me, saith the Lord? Or what place is it that I should rest in? *Act.*17.27.28. *Ier.*23.23.24 As in the 31. Aunswere in (A). *Ephes.*4.6.

B *Colos.*2.9, In Christ dwelleth al the fulnesse of the Godhead, bodily. *Ioh.*3.13, No man ascendeth vp to heauen, but he that hath descended from heauen, the son of man, which is in heauen. *Ioh.*11.14.15. *Mat.*28.5.6.

53 *What fruit haue we by Christ his ascension into heauen?*

First, that in heauen he maketh intercession for vs, vnto the Father A; then, that we haue our flesh in heauen, that thereby as by a sure pledge, we might be assured, that it shall come to passe, that he who is our head, wil lift vp vs his members, thither to himself B; thirdly that he sendeth vnto vs his spirit, as a mutual pledge between him & vs C, by whose vertue, we seek not earthly thinges, but the thinges which are aboue, where he himselfe is, sitting at the right hand of God D.

A 1.*Ioh.*2.1, If any man sin, we haue an aduocate with the father, Iesus Christ the iust. 2, & hee is the reconciliation for our sins, & not for ours only, but also for the sins of the whole world. 1.*Tim.*2.5.6, As in the 35 Aunswere, in (E). *Rom.*8.34.

B *Iohn.*14.2, In my fathers house are many dwelling places; if it were not so, I would haue told you: I goe, to prepare a place for you. 3, And though I goe, to prepare a place for you, I will come againe and receiue you vnto my selfe, that where I am, there may yee bee also.

Ioh.

*Ioh.*17.24 and 20.17. *Ephes.*2.6. *Colos.*3.4. 1.*Thes.*4.17.

C *Ioh.*16.7, I tell you the truth, it is expedient for you, that I goe awaie: for if I goe not awaie, the comforter will not come vnto you: but if I depart, I will send him vnto you. 2.*Cor.*5.5, God hath giuen vnto vs the earnest of the spirite. 2.*Cor.*1.22.*Ephes.*1.13.14 and 4.30. *Ioh.*14.16.17. *Act.*2.33.

D *Colos.*3.1, If ye be risen with Christ, seeke those thinges which are aboue, where Christ sitteth at the right hand of God. *Phil.*3.20, Our conuersation is in heauen, from whence also, wee looke for the Sauiour, euen the Lord Iesus Christ. 21, Who shall change our vile body, that it may bee fashioned like vnto his glorious body, &c.

54 *Why is it added: he sitteth at the right hand of God?*

Because, Christ hath therefore ascended into heauen, that there, he might declare himselfe to be the head of the Church A, by which head the father gouerneth all things B.

A *Ephes.*1.20, God raised Christ from the dead, & set him at his right hand, in the heauenly places, 21, Farre aboue all principality, & power, & might, & dominion, & euery name that is named, not in this world onely, but also in that that is to come, 22, And hath made al things subiect vnder his feet, and hath appointed him ouer al things; to be the head to the Church, 23, Which is his bodie, euen the fulnesse of him, that filleth all in all thinges. *Ephes.*5.23, *Colos.*1.18. *Phil.*2.9. 10.11. *Mar.*16.19.

B *Mat.*28.18, Iesus came and spake vnto them, saying, All power is giuen vnto me, in heauen, & in earth. *Ioh.*5.22, The Father iudgeth no man, but hath committed all iudgement vnto the Sonne. *Ioh.*17.2. & 3.35.

55 *What profit haue we, by this glory of our head Christ?*

First, that by the holy Ghost, he powreth into vs his members, heauenly giftes A: then, that by his might, he doth shield & defend vs against al our enemies B.

A *Ephes.*4.8, When he ascended vp on hie, he led captiuity captiue, and gaue giftes vnto men. 9, Now, in that he ascended, what is it, but that he had also descended first, into the lowest

loweſt partes of the earth? 10, Hee that deſcended is euen the ſame that aſcended, far aboue all heauens, that he might fill all things. 1.*Cor.*12.1.to the end. *Epheſ.*4.11.to 17.

B *Pſal.*2.7, Thou art my ſonne, this day haue I begotten thee. 8, I will giue thee the heathen for thine inheritance, and the ends of the earth, for thy poſſeſſion. 9, Thou ſhalt cruſhe them with a ſcepter of iron, and breake them in peeces like a potters veſſell. *Ioh.*10.27.28.29.30, As in the 1. Aunſwere in (F). *Pſal.*110.1.2. *Epheſ.*4.8.

56 *What comfort haſt thou by Chriſts comming again to iudge the quicke and the dead?*

That in all miſeries and perſecutions, I do boldly, & cheerfully lift vp my head, looking for him, who did willingly deliuer vp himſelfe, for me, vnto the iudgement of God, & tooke away from me, al the curſe, as iudge from heauen A: to caſt into eternall paines, all his and my enemies B: but to conuay mee, with all the elect, vnto himſelfe, into heauenly ioies, and glory euerlaſting C.

A *Luke.*21.28, When theſe thinges beginne to come to paſſe, then looke vp, and lift vp your heads; for your redemption draweth neere: *Phil.*3.20, As in the 53. Aunſwere, in (D). *Rom.*8.23. *Tit.*2.13.

B 2.*Theſ.*1.7, The Lorde Ieſus ſhall ſhewe himſelfe from heauen, with his mighty Angels, 8, In flaming fire, rendring vengeance vnto them, that doe not knowe God, and which obay not, vnto the Ghoſpell, of our Lorde Ieſus Chriſt, 9, Which ſhal be puniſhed with euerlaſting perditiō, from the preſence of the Lord, and from the glorie of his power. *Mat.*25.31.to the end. & 13.41.42.49.50. *Apoc.*6.12.to the end. *Iude.*14.15. *Mal.*4.1.2.3. 2.*Pet.*3.7. *Apoc.*20.11.to the end. *Dan.*12.2.

C 1.*Theſſ.*4.16, The Lorde himſelfe ſhall deſcend from heauen, with a ſhowt, and with the voice of the Arch-angel, and with the trumpet of God: and the dead in Chriſt ſhall riſe firſt: 17, Then ſhal we which liue, and remain, be caught vp with them alſo, in the cloudes, to meete the Lord in the

aire: and so shall we euer be with the Lord. 18, Wherefore, comfort your selues one an other, with these words. 2.*Thes.* 1.7.8.9, as in (B) next before; Whereunto adde *Verse*, 10, the wordes whereof be these: When he shal come to be glorified in his Saints, and to be made marueilous in al them, that beleeue, (because our testimony towards you was beleeued) in that day. *Iohn.* 14.2.3, As in the 53. Aunswere, in (B). *Matth.* 13.43. & 24.30.31. & 25.34. *Dan.* 12.3. *Heb.* 9.27.28. 2.*Thess.* 2. to the end.

Of the Holy Ghost.

57 WHat beleeuest thou, *concerning the Holy Ghost?* First, that he is true and coeternall God, with the eternall Father, and the Sonne A; then, that he is giuen also vnto me B: that through a true faith, he may make me partaker of Christ, & of al his benefits C, and that he may comfort mee, & abide with me for euer D.

A 1.*Cor.* 3.16, & 6.19, Know ye not that ye are the Temple of God, & that the spirit of God dwelleth in you? *Act.* 5.3, Thē said *Peter*, *Ananias*, why hath satan filled thine hart, that thou shouldest lie vnto the holy ghost? 4, Thou hast not lied vnto mē, but vnto God. 2.*Pet.* 1.21, Prophecy came not in old time, by the will of man; but holy men of god spake, as they were moued by the holy ghost: with which place confer this, 2.*Tim.* 3.16, The whole Scripture is giuen by inspiration of God, & is profitable, &c. *Gen.* 1.2. *Psal.* 33.6. *Esa.* 48.16. *Matth.* 28.19. *Luk* 1.35. 1.*Cor.* 12.1. to the end. *Act.* 3.18.21. 1.*Cor.* 2.10.11. *Esa.* 6.8.9.10, conferred with *Act.* 28.25.26. *Mat.* 12.31. 1.*Ioh.* 5.7. *Heb* 9.14.

B *Esa.* 44.2, Fear not, O *Iacob*, my seruant, & thou righteous whō I haue chosen. 3, For I wil powre water vpō the thirsty, & flouds vpon the dry ground: I wil powre my spirit vpō thy seed, & my blessing vpō thy buds. Read the testimonies in the 36. Aunsl. in (B): & in the 51. Aunsl. in (B). *Mat.* 28.19. *Ioh.* 16.7. *Rom.* 8.9.14. 2.*Cor.* 1.21.22. *Ephes.* 1.13.14.

C 1.*Pet.*

C 1.*Pet.*1.2, Ye are elect according to the foreknowledge of God the father, vnto ſanctification of the ſpirit, through obedience,& ſprinkling of the bloud of Ieſus Chriſt. 1.*Ioh.*2. 27, As in the 36. Aunſ. in (B). *Gal.*3.14. 1.*Cor.*6.17. & 12.3. *Ioh.*3.5.

D *Ioh.*14.16.17.18, As in the 51. Aunſwere, in (B). 1.*Pet.* 4.14. *Act.*9.31. *Eſa.*59.21.

58 *What beleeueſt thou concerning the holy, and Catholike Church of Chriſt?*

I beleeue that the ſon of God A, from the beginning of the world, vnto the end thereof B, doth out of al mankind C, gather, defend, & keep vnto himſelfe D, a company choſen vnto life eternall E, through his word, and ſpirit F, agreeing together in the true faith G: & that I am a liuely member of that company H, and ſhall for euer ſo remaine I.

A *Ioh.* 10.11, I am the good ſheepheard; the good ſheepheard giueth his life for the ſheepe. *Eſa.*40.11. *Ezech.*34.22. 23.24. *Zach.*13.7.

B *Eſa.*59. 21, I wil make this my couenant with thē, ſaith the Lord, my ſpirit that is vpon thee, & my wordes which I haue put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeede, nor out of the mouth of the ſeed of thy ſeed, from hence forth, euen for euer. *Pſa.*145.13. Thy kingdome is an euerlaſting kingdome, & thy dominion endureth throughout al ages. *Mat.*16.18. 1.*Cor.*11.26. *Pſal.* 71.18. and 72.17.

C *Gen.*12.3, & *Act.*3.25, God ſaid vnto *Abraham*, euen in thy ſeed, ſhall all the kinreds of the earth, be bleſſed. *Pſal.*72. 8.9.10.11.17. & 145.21. *Ioh.*10.16. *Eph.*2.13.14. & 3.3.5.6.

D *Rom.*8.29, For, thoſe which God knewe before, hee alſo predeſtinated to bee made like to the image of his Son; 30, Moreouer whom he predeſtinated, them hee alſo called, and whom he called, them alſo hee iuſtified, and whom hee iuſtified, them he alſo glorified. 31, What ſhall we then ſay to theſe thinges? If God be on our ſide, who can be againſt vs? *Mat.* 16.18, Vpon this rocke will I build my Church,

& the gates of hell ſhall not ouercome it. *Rom.* 8. 35.36.37. 38.39, As in the 32. Aunſ. in (D). *Ioh.* 10.27.28.29.30, As in the 1. Aunſ. in (B). *Eſay.* 40.11. *Ezech.* 34.22.23.24.

E *Epheſ.* 1.4, God hath choſen vs in Chriſt, before the foundation of the world, that we ſhould be holy, and without blame before him in loue: 5, Who hath predeſtinated vs to be adopted through Ieſus chriſt, vnto himſelfe, according to the good pleaſure of his will, 6, To the praiſe of the glorie of his grace, wherewith he hath made vs accepted, in his beloued: 11, In whom we are choſen, when wee were predeſtinated according to the purpoſe of him, which worketh al things after the counſel of his own wil. *Rom.* 8. 29. 30.31, As in (D) next before. *Rom.* 9.11. to 25. & 11.5.6. 1. *Pet.* 1.2.18. 19.20. *Apoc.* 17.14.2. *Tim.* 1.9. *Act.* 13.48. 2. *Theſ.* 2.13.14. *Pſa.* 33.12. & 65.4. & 105.5.6. *Eſa.* 41.8.9.

F *Eſay.* 59.21, As in (B) next before. *Rom.* 10.14.15.17, As in the 25. Anſwere in (D). *Eph.* 5.25, Chriſt loued the Church, and gaue himſelfe for it, 26, That he might ſanctifie it, and cleanſe it by the waſhing of water through the word. *Rom.* 1.16. *Ioh.* 17.17. *Epheſ.* 1.8.9.10.13. 2. *Tim.* 3.15.16.17. *Eſay.* 8. 19.20. *Pſalm.* 119.9.11.18.27.33.34.35.49.50.93.104.

G *Act.* 2.42, They continued in the Apoſtles doctrine, and fellowſhippe, and breaking of bread, and praiers. 46, And they continued dayly with one accord in the Temple, and breaking bread at home, did eate their meat together, with gladneſſe & ſingleneſſe of hart. *Epheſ.* 4.3, Endeuor to keepe the vnity of the ſpirit, in the bond of peace. 4, There is one bodie, and one ſpirite, euen as yee are called, in one hope of your vocation. 5, There is one Lord, one faith, one baptiſme, 6, One God and father of all, which is aboue all, and through all, and in you all. *Iohn.* 10.4, When hee hath ſent forth his own ſheep, he goeth before them, & the ſheep follow him: for they know his voice. 5, And they wil not follow a ſtranger, but they flee from him: for they know not the voice of ſtraungers. 27, My ſheepe heare my voice, and I know them, and they follow me. *Ier.* 32.39, I wil giue them

one

one heart,and one waie,that they may fear me for euer, for the wealth of them,and of their children after them.*Eze.*11. 19.20.and 37.22.*Ioh.*8.47.1.*Ioh.*4.6.

H 1.*Ioh.*4.13,Hereby,know we,that we dwel in him,and he in vs: becauſe he hath giuen vs of his ſpirite. 2.*Cor.*13.5, Prooue your ſelues whether you are in the faith: examine your ſelues,know yee not your owne ſelues, how that Ieſus Chriſt is in you,except ye be reprobates? *Rom.*8.15.16,as in the 1.Aunſwere,in (1). 1.*Ioh.*3.21.and 5.13.

I 1.*Ioh.*2.19,They went out from vs, but they were not of vs; for if they had beene of vs, they woulde haue continued with vs:but this commeth to paſſe,that it might appear,that they are not al of vs.1.*Cor.*1.8.9,As in the 39. Anſwer,in (G). *Rom.* 8.35.36.37.38.39, As in the 32. Aunſwere, in(D). 1.*Pet.*1.5.*Luk.*22.31.32.and 21.17.18.*Ioh.*17.15.*Pſal.*55. 22.*Rom.*11.28.29.*Eſa.*49.15.16.and 54.8.9.10.

59 *What meaneth the communion of Saints?*

Firſt,that al,and euery one,which beleeueth, hath a mutual partaking of Chriſt, and of al his good thinges, as his members A; then, that euery one ought readily and cheerefully, to beſtow the giftes,which he hath receiued,to the common profit and welfare of al B.

A *Rom.*8.32, God ſpared not his owne ſon, but gaue him for vs al to death:how ſhall he not with him,giue vs al things alſo?1.*Cor.*6.17,He that is ioined vnto the Lord, is one ſpirite.1.*Ioh.*1.3,That which we haue ſeene and heard,declare we vnto you, that ye may alſo haue fellowſhip with vs: and that our fellowſhip alſo may be with the father, & with his ſonne Ieſus Chriſt.1.*Cor.*10.16.17.and 12.1.to the end.

B 1.*Cor.*12.7,The manifeſtation of the ſpirit,is giuen to euery man,to profit withal.1.*Pet.*4.10,Let euery man,as hee hath receiued the gift, miniſter the ſame one to another, as good diſpoſers of the manifold grace of God.2.*Cor.*9.6,This yet remember, that he which ſoweth ſparingly, ſhall reape alſo ſparingly,and he that ſoweth liberally, ſhal reap alſo liberally.7,As euery man wiſheth in his hart, ſo let him giue,

not grudgingly, or of neceſſity: for God loueth a cheerful giuer. 1 *Cor.* 13. 1. to the end. *Mat.* 25. 14. to 31. *Eph.* 4. 11. to 17. *Rom.* 12. 3. to 10. and 14. 19. and 15. 1. 2. *Phil.* 2. 1. to 9. 2. *Cor.* 11. 28. 29.

60 *What beleeueſt thou, concerning remiſſion of ſinnes?*

That God, for the ſatisfaction of Chriſt A, hath quite put out of his mind al remembrance of my ſinnes, and of that crookednes alſo, wherewith I muſt al my life long fight B: & doth freely indue me, with the righteouſnes of Chriſt, that I ſhould not at any time come into iudgement C.

A 1. *Ioh.* 2. 2, As in the 41. Aunſwere, in (B). 2. *Cor.* 5. 19, God was in Chriſt, and reconciled the worlde vnto himſelfe, not imputing their ſinnes vnto them. 21, For he hath made him to be ſinne, for vs, which knew no ſinne, that we ſhould bee made the righteouſnes of God, in him. *Rom.* 3. 24. 25. and 5. 8. 9. 10. 11. *Coloſſ.* 1. 14. 19. 20. 21. 22. *Dan.* 9. 17. *Eſai.* 43. 24. 25.

B *Ier.* 31. 34, *Heb.* 10. 17, I will forgiue their iniquity, and wil remember their ſinnes no more. *Rom.* 7. 22. 23. 24. 25. As in the 14. Anſwere, in (B). *Eſa.* 53. 1. to the end, as in the 48. Aunſwere, in (A). *Eſa.* 44. 22. *Pſa.* 103. 3. 4. 10. 12. *Rom.* 8. 1. 2. 3. *Ezech.* 18. 21. 22.

C *Rom.* 3. 24. 25, As in the 25. Aunſwere, in (F). *Ioh.* 3. 18. 36. As in the 24. Aunſwere, in (A). *Ioh.* 5. 24. *Rom.* 10. 4. *Gal.* 3. 24. 1. *Corint.* 1. 30. *Eſai.* 45. 24. 25. *Ier.* 33. 16. *Apocal.* 7. 9. 13. to the end.

61 *What comfort haſt thou, by the riſing againe of the fleſh?*

That not only my ſoule, after that it ſhall depart out of the body, ſhall by and by, bee taken vp into heauen, vnto Chriſt her head A, but that this my fleſh alſo, being by the power of chriſt, raiſed vp againe, ſhal again alſo, be ioined vnto my ſoul, & made like vnto the glorious body of Chriſt B.

A *Luke* 16. 22, The begger *Lazarus* died, and was carried by the Angels, into *Abrahams* boſome. The rich man alſo died, and was buried. 23, And beeing in hell, in tormentes, hee lifted vp his eies, and ſawe *Abraham* afarre off, and

Lazarus

Lazarus in his bosome. *Luk.* 23.43, Iesus saide vnto the e-uill dooer, Verily I say vnto thee, to daie shalt thou bee with mee in Paradise. *Philip.* 1.23, I am greatly in doubt, on both sides, desiring to be looosed, and to be with Christ, which is best of all. *Apocal.* 14.13, I heard a voice from heauen, saying vnto mee, write, blessed are the dead, immediatly thence foorth, which die in the Lorde. Euen so saieth the spirite: for they rest from their labours, and their woorkes accompany them. *Apoc.* 6.9.10.11. 2. *Cor.* 5.1. to 10. *Ioh.* 5.24. *Eccles.* 12.7. and 11.3.

B *Act.* 24.15, I haue hope towardes God, that the resurrection of the deade, which they themselues looke for also, shal be both of iust, and vniust. *Phil.* 3.21, Christ shal chaunge our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby he is able euen to subdue al things vnto himselfe. 1. *Thessal.* 4.13, I would not, brethren, haue you ignoraunt concerning them which are asleepe, that yee sorrowe not euen as other which haue no hope. 14, For if we beleeue that Iesus is dead, and is risen, euen so, them which sleepe in Iesus, will God bring with him. 15, For this say wee vnto you by the woord of the Lord, that we which liue, & are remaining in the comming of the Lord, shal not preuent them which sleepe. *Verses*, 16.17.18, As in the 56. Aunsl. in (c). *Iob.* 19.25.26.27. 1 *Ioh.* 3.2. *Col.* 3.4. *Apoc.* 20.12.13.14. 1. *Cor.* 15.1. to the end. 2. *Cor.* 4.14. *Esa.* 26.19.21. *Ezec.* 37.1. to 15. *Dan.* 12.2.13.

62. *What comfort doth the Article, concerning life eternal, bring vnto thee?*

That forasmuch as I doe already feele in my heart, the beginnings of life eternal A, it wil surely come to passe, that after this life, I shal obteine ful, and perfect felicity, wherein I shall for euer serue God: which felicity, neither eye hath seen, neither eare hath heard, neither hath it at any time entred into the hart of man, 1. *Cor.* 2.9, and *Esa.* 64.4 B. A 2. *Cor.* 4.18, We look not on the things which are seen, but on the things which are not seen: for the things which are seen, are tempo-

ral

rall,but the things which are not ſeen,are eternall. *Chap.5.* 1,For we know that if our earthly houſe of this tabernacle bee deſtroied, wee haue a building giuen of God, that is,an houſe not made with hands, but eternall in the heauens.2, For therefore we ſigh,deſiring to be clothed with our houſe, which is from heauen.3,Becauſe that if we be clothed, wee ſhal not be found naked. 4, For indeede wee that are in this tabernacle,ſigh,and are burdened,becauſe we would not be vnclothed,but would bee clothed vppon, that immortalitie might be ſwallowed vp of life. 5, And hee that hath created vs for this thing,is God,who alſo hath giuen vnto vs,the earneſt of the ſpirit.6,Therefore we are alway bold,though we know that whiles wee are at home in the bodie, we are abſent from the Lord.7,For we walke by faith,& not by ſight. 8,Neuertheleſſe we are bold, and loue rather to remoue out of the body,and to dwel with the Lord. 9, Wherefore alſo we couet,that both dwelling at home, and remoouing from home, we may be acceptable to him. *Rom.*8.22.23.*Philip.*3. 20.*Eph.*2.6. *Heb.*11.13.to 17.

B *Eſa.*35.10.and 51.11,The redeemed of the Lorde,ſhall returne,and come to Sion, with praiſe: and euerlaſting ioie ſhal be vpon their heads: they ſhal obteine ioy and gladnes, and ſorrow and mourning ſhal flee away.*Apoc.*7.14,Theſe are they which came out of great tribulation, and haue waſhed their long robes,& haue made their long robes white, in the bloode of the Lamb.15,Therefore are they in the preſence of the throne of God, and ſerue him day and night in his temple,& he that ſitteth on the throne, wil dwel amõgſt them.16,They ſhal hunger no more,nether thirſt any more, neither ſhal the ſun light on them,neither any heate.17,For the Lamb which is in the middeſt of the throne,ſhal gouern them,and ſhall lead them vnto the liuely fountaines of waters, and God ſhall wipe away all teares from their eies. *Pſal.*16.11,Thou wilt ſhew me the path of life: In thy preſence is the fulnes of ioy:& at thy right hand, there are pleaſures for euermore,*Rom.*2.7.10.*Eſa.*51.3.*Apoc.*2.26.27.28.

and

& 21.3.4.10. to the end. *Ioh.*14.3. and 17.24. 1. *Corint.*15.28. 1. *Ioh.*3.2. *Mat.*22.30. *Esa.*60.15.

63 *What benefit hast thou, by beleeuing al these thinges?*

That, in Christ, I am righteous before God, and an heire of life eternal A.

A *Hab.*2.4, & *Rom.*1.17, By the gospel the righteousnes of God is reueiled, frō faith to faith: as it is written, the iust shal liue by his faith *Rom.*3.21, The righteousnes of God, is made manifest without the law, hauing witnes of the law, & of the Prophets, 22, To wit, the righteousnes of god, by the faith of Iesus Christ, vnto al, and vpon al that beleeue. *Rom.*4.16. to 25; As in the 25. Answere, in (B). *Rom.*5.19, As in the 11. Answere, in (A). *Tit.*3.7, As in the 2. Answere, in (A). *Ioh.*3.36, As in the 24. Answere, in (A). *Rom.*4.5. and 10.4. *Gal.*3.6. 11. *Heb.*11.7. *Iam.*2.23. *Gen.*15.6.

64 *How art thou righteous before God?*

By faith only, in Iesus Christ A; insomuch, that although mine owne conscience do accuse me, of grieuous sinne, committed against al the commaundementes of God, and doe tell mee, that I haue not kept any one of them B; & that I am still euen greatly enclined vnto all euill C: yet notwithstanding, (so that with an assured trust, or, true faith, I doe catch holde of these benefites D,) without any my merits E, of Gods mere mercy F, the perfect satisfaction G, righteousnes, & holines of Christ H, shall bee imputed, and giuen vnto me I, to stand me in as good steede, as if I had neither committed any sin at al, neither were steined with any little spot thereof: yea verily, as if I my selfe, had perfectly performed, that obedience, which Christ hath performed for me K.

A *Rom.*3.24, Al are iustified freely, by gods grace, through the redemption that is in Christ Iesus, 25, Whom God hath set forth, to be a reconciliation through faith in his blood, to declare his righteousnes, by the forgiuenes of the sinnes that are passed, through the patience of God. 28, Therfore we cōclude, that a mā is iustified, by faith, without the works of the law. *Ga.*2.15.16, 28 in the 25. Ans. in (F). *Eph.*2.8, By grace are

ye saued, through faith, 9, Not of works, least any mā should boast himselfe. *Rom.*5.1. *Phil.*3.8.9. *Gal.*5.4.5. *Esa.*53.11. *Act.*13.39. Reade the testimonies of the Ans. next before.

B *Rom.*3.9. We haue already proued that all, both Iewes and Gentiles are vnder sinne. Reade the testimonies of the 9. Aunswere, in (A) and (B): and of the 12. Answere, in (A): and of the 17. Aunswere, in (A).

C *Rom.*7.22.23, As in the 14. Answere, in (B). *Gal.*5.17, As in the 36. Aunswere, in (E). 2. *Cor.*12.7.8.9.

D *Rom.*3.21.22, As in the 63. Aunswere, in (A). *Ioh.*3.18, As in the 24. Answere, in (A).

E 2. *Tim.*1.9, God hath saued vs, and called vs, with an holy calling, not according to our workes, but according to his own purpose, & grace, which was giuen vnto vs through Christ Iesus, before the world was. *Tit.*3.4.5, As in the 2. Answere, in (A). *Deut.*9.4.5.6. *Ezec.*36.22.

F *Ro.*11.5; At this present time, there is a remnāt, through the election of grace. 6, And if it be of grace, it is no more of works; or els were grace, no more grace: but if it be of works, it is no more grace; or else were works, no more works. *Rom.*3.24. *Eph.*2.8.9, As in (A) next before.

G 1. *Ioh.*2.2, As in the 41. Answere, in (B). Read the testimonies of the 33. Ans. in (B). *Mat.*3.17, As in the 29. Ans. in (A).

H 2. *Cor.*5.21, As in the 60. Answere, in (A). 1. *Ioh.*2.1. If any man sin, wee haue an aduocate, with the father, Iesus Christ, the iust. 2, As in the 41. Answere, in (B).

I 2. *Cor.*5.19. As in the 60. Answer, in (A). *Rom.*4.16. to 25, As in the 25. Answere, in (B). *Genes.*15.6, *Galat.*3.6, *Iam.*2.23, *Abraham* beleeued God, and it was imputed to him, for righteousnes. *Rom.*4.1. to 16. and 25. *Apoc.*19.7.8.

K 2. *Cor.*5.21, As in the 60. Aunswere, in (A). 1. *Cor.*1.30, as in the 34. Answere, in (A).

65 *Why dost thou affirme thy selfe, to be righteous, by faith only?*

Not, that for the worthines, of my faith; I doe please God: for the satisfaction, righteousnes, and holines of Christ onlie, is my righteousnes before God A: but faith onelie is the meanes,

whereby

whereby I do embrace, & apply the same, vnto my selfe. In this respect therefore it is, that I affirme my selfe, to bee righteous before God, by faith only B.

A 1. *Cor.* 2.2, I esteemed not to knowe any thing among you, saue Iesus Christ, and him crucified. 1. *Cor.* 1.30.31, As in the 34. answere, in (A). 2. *Tim.* 1.9, As in the answere next before in (B). *Rom.* 3.24, As in the answer next before, in (A).

B 1. *Ioh.* 5.10, He that beleeueth in the sonne of God, hath the witnesse in himselfe: hee that beleeueth not God, hath made him a lier, because hee beleeueth not the record, that God witnessed of his sonne. *Ioh.* 3.18.36, As in the 24. answere, in (A).

66 *Why cannot our works be our righteousnes, or at the least, some part of our righteousnes, before God?*

Because that that righteousnes which is able to stād before the iudgement seat of God, must be throughly perfect, and in euery respect answerable, to Gods law A: but our woorks, euen the best of them al, are in this life, vnperfect & defiled with sin B.

A *Deut.* 27.26, & *Gal.* 3.10, Cursed is euery one, which cōtinueth not, in al thinges, which are written in the booke of the law, to doe them.

B *Esa.* 64.6.7, As in the 17. answere, in (A).

67 *How can our works deserue nothing, seeing God doth promise vnto them, a reward, both in the life present, and in the life to come* A?

A *Esa.* 1.19, If ye consent, & obey, ye shal eat the good of the land. *Psa.* 19.11, Moreouer, by thē, is thy seruāt made circumspect, & in keeping of thē, there is great reward. 1. *Tim.* 4.8, Godlines is profitable to al things, which hath the promise of the life present, & of that, that is to come. *Deut.* 28.1. to 15. 2. *Chr.* 20.20. *Mat.* 5.11.12. & 6.4.6.18.20. & 10.32. 41.42. and 25.20.21.22.23.28.29. *Luk.* 16.9. *Act.* 10.4.5.6. *Rom.* 2.6.7.10. *Col.* 3.24. 1. *Tim.* 6.17.18.19. *Heb.* 10.35. and 11.26. 1. *Sam.* 12.14. *Pro.* 22.4.

That reward is not giuen of merit, but of grace A.

A *Luk.* 17.10, When ye haue done al those things which are commaunded you, say, we are vnprofitable seruants: we

haue done, that which was our duty to doe *Matt.*10.8. *Luk.* 12.32. *Rom.*6.23. and 11.32.35. *Apoc.*21.6. *Iob.*35.6.7.8. *Psa.* 16.2.3. *Esa.*64.6.7.

68 *But, doth not this doctrine make men secure and prophane?*

No: for it cannot bee, but that they, which through faith are graffed into Christ, wil bring forth fruites of thankfulnes A.

A *Mat.*7.18, A good tree cannot bring forth euil fruit: neither can a corrupt tree, bring forth good fruit. *Ioh.*15.5, I am the vine, ye are the brãches: he that abideth in me, & I in him, the same bringeth forth much fruit: for without me, yee can do nothing. *Psa.*130.4. Mercy is with thee, that thou maiest be feared. 1. *Ioh.*3.3, Euery man that hath this hope in him, purgeth himselfe, euen as he is pure. 9, Whosoeuer is born of god, sinneth not: for his seed remaineth in him, nether can he sin, because he is born of god *Eph.*1.4, As in the 58. Ans. in (E). *Act.*15.9, He put no difference between vs, & thẽ, after that, by faith, he had purified their harts. *Act.*3.26. *Ioh.* 8.47. 1. *Ioh.* 4.6. *Ioh* 17.17. 1. *Pet.*1.2. *Ro.*6.1. to 15. & 8.1.2.3.10. & 12.1. 2.3 *Gal.*5.22.23.24.25. *Esa.*61.1.2.3. *Ezec.*36.26.27. *Tit.*3. 5.8. and 2.11.12.to 15. *Pr.*2.10. to 14. *Psa.*119.1.2.3. *Ioh.*3.3.5.6. *Eph.*4.20. to 25. *Col.*3.1. to. 11, *Eph.*2.10. *Iam.*2.17.

Of the Sacramentes.

69 *SEeing then, that faith only maketh vs partakers of Christ, and of al his benefits: from whence commeth this faith?*

From the holy Ghost, who by the preaching of the Gospell, kindleth the same, in our hearts A: and confirmeth it, by the vse of the sacramentes B.

A Read the testimonies of the 25. Aunswere, in (C) and (D). *Eph.*6.23. *Phil.*1.29. 2. *Cor.*4.13.

B *Matth.*28.19, Teach al nations, baptising them in the name of the father, and the sonne, and the holy Ghost: 20. Teaching thẽ, to obserue all things, whatsoeuer I haue commanded you. *Rom.*10.14.15.17. & 1. *Cor.*1.21, As in the 35. Answere, in (D). 1. *Pet.*1.22.23. and 2.2.

70 *What are the Sacraments?*

They are holie signes and seales, set before our eies, and for this cause, ordeined of God, that by them, he might the better declare and seale, vnto vs, the promise of the Gospell: that is, that not onlie to all the beleeuers generallie, but also, to euerie one of them particularlie, for that onlie sacrifice of Christ, perfected vpon the crosse he doth freelie giue remission of sinnes, and life eternall.

A *Gen.*17.11, *Rom.*4.9, We say, that faith was imputed to *Abraham* for righteousnesse: to, How was it then imputed? When he was circumcised, or vncircumcised? Not when he was circumcised, but when he was vncircumcised. 11, After hee receiued the signe of circumcision, as the seale of the righteousnesse of the faith, which he had, when he was vncircumcised, that he should bee the father of all them, that beleeue, not beeing circumcised, that righteousnesse might be imputed, to them also. *Deut.*30.6, The Lord thy God will circumcise thy heart, and the heart of thy seede, that thou maiest loue the Lord thy God, with all thy heart, and with all thy soule, that thou maiest liue. *Esay.*53.1. to the end, as in the 48. Answere, in (A). *Leuit.*6 6.7.25. *Hebr.*9.1. to 15. and 19. to 27. *Ezech.*20.12. 1.*Sam.*17.36. *Esay.*6.6.7.8.& 54.9. *Apoc.*10.8.9.10.11. & 21.10. to the end. *Exod.*12.3. to 17.

71 *How many parts then, be there in a Sacrament?*

Two: the outward visible signe, and the inward spirituall grace.

A *Rom.*4.9.10.11. & *Deut.*30.6, As in the Answere next before, in (A): Whereunto ioine, the rest of the testimonies there alleaged. *Mar.*16.16. & 14.14. to 27.

72 *Do both the word & the Sacraments then, serue to one, and the same end: that is, to lead our faith vnto the sacrifice of christ, finished vpon the Crosse, as vnto the only foundation of our saluation?*

Yea: for the holy Ghost doth by the gospell teach, and by the Sacraments assure vs, that our whole saluation doth lie, in the only sacrifice of Christ, offered for vs vpon the Crosse.

A *Rom.*6.2. to 14, As in the 47. Answere in (A). *Gal.*3.27,

All yee that are baptised into Christ, haue not put on Christ. *Rom.* 4.9.10.11, As in the 70. Aunswere, in (A): Whereunto ioin the rest of the testimonies there alleaged. 1. *Cor.* 10.1.6.17.

73 *How many Sacramentes hath Christ ordeined, in the New Testament?*

Two: Baptisme, and the Supper of the Lord A.

A 1. *Cor.* 10.1, I would not that yee should bee ignorant, that all our Fathers were vnder the cloude, and all passed through the Sea, 2, And were all baptised vnto *Moses*, in the cloude, and in the Sea, 3, And did all eate the same spirituall meat, 4, And did all drinke the same spirituall drinke, (for they dranke of the spirituall Rocke, that followed them, and the Rocke was Christ).

Of Baptisme.

74 *What is the outward signe, or forme, in Baptisme?*

Water, wherein the person baptised, is dipped, or sprinckled with it, in the name of the Father, the Sonne, & the holy Ghost, *Matth.* 28.19.

75 *What is the secret, and spiritual grace?*

The washing away of our sinnes, by the bloud, & Spirit of christ, that is, the forgiuenes of sins, & regeneratiō or new birth. Both which we haue, by the death and resurrection of Christ, through the working of his spirit: and hereof we haue a pledge, and seale, in this Sacrament A.

A *Mat.* 3.11, Indeed I baptise you with water, to amendment of life, but he that commeth after me, is mightier than I, whose shoes, I am not worthy, to bear; he will baptise you with the holy Ghost, & with fire. *Mar.* 16.16, He that shall beleeue & be baptised, shal be saued: but he that wil not beleeue, shal be damned. *Rom.* 6.2. to 14. As in the 47. Aunsw. in (A). *Gal.* 3.27. *Act.* 2.5. Read the testimonies of the 53. answ. in B.

76 *Shew me the effect of Baptisme, yet more plainely.*

Whereas by nature, we are none of Gods Church, or houshold, but through sinne, are the children of wrath, most worthy

of eternall damnation A: Wee are by baptisme, receiued into the Church, and assured, that we are nowe the children of God, ioined & grafted into the body of Christ, become his members, and such as doe growe into one body with him B.

A *Ephes.*2.1.2.3, As in the 12. Aunf. in (A).

B *Gal.*3.27, All yee that are baptised into Christ, haue put on Christ. 1.*Cor.*6.15, & *Ephes.*5.30, & *Gal.*3.26, As in the 36. Aunf. in (A). See the 75. Aunf. & (A).

77 *How art thou then, in Baptisme taught, and assured, that thou art partaker, of that only sacrifice, of Christ?*

Because Christ hath commaunded the outward washing with water A: adding thereunto this promise B: that I am as certainly, by his bloud and Spirit, washed from al the vncleannes of my soul, that is, from al my sins, as I am outwardly washed with water, whereby the vncleannes of the body, is woont to be scoured away C.

A *Mat.*28.19, Teach all nations, baptising them, in the name of the father, & the sonne, & the holy ghost. *Act.*2.38.

B *Act.*1.5, *Iohn* indeed baptised with water, but ye shal be baptised with the holy ghost. *Act.*2.38, *Peter* said vnto them, amend your liues, and bee baptised euery one of you, in the name, of Iesus Christ, for the remission of sins: & yee shall receiue the gift of the holy ghost, *Mat.*3.11. & *Mar.*16.16, & *Rom.*6.3, As in the 47. Aunf. in (A). *Gal.*3.27.

C *Mar.*1.4. & *Luk.*3.3, *Iohn* did baptise in the wildernes, & preached the baptism of amẽdinẽt of life, for remissiõ of sins.

78 *Shewe more plainly what it is to bee washed with the bloud, and Spirit of Christ?*

This is to receiue from God remission of sins, freely for the bloud of Christ, which in his sacrifice vpon the crosse, he did shed for vs A: And then also by the holy spirit, to be renued, & by him, sanctifieng mee, to be made a member of christ: to the end, that more & more we may die to sinne, & liue holily, & vnblameably B.

A 1.*Pet.*1.2, Ye are elect according to the foreknowledge of god the father, to sanctificatiõ of the spirit, through obedience, & sprinkling of the bloud of christ. *Apo.*1.5, Christ hath

loued

loued vs, and washed vs from our sinnes, in his bloud. *Zacha.* 13.1, In that day, there shall bee a fountaine, opened to the house of *Dauid*, and to the inhabitants of Ierusalem, for sin, and for vncleannesse. *Esay*, 53.1, to the end, as in the 48. Ans. in (A). *Heb.*12.22.24. *Apoc.*22.14. *Ezech.*36.25.

B *Ioh.*1.33, I, saith *Iohn*, knew not Iesus: but he that sent me to baptise with water, said vnto me: vpon whom thou shalt see the spirit come downe, and tarrie still on him, that is he, which baptised with the holy ghost. *Ioh.* 3.5, Except a man be borne of water, and of the spirit, he cannot enter into the kingdome of God. 1. *Cor.*6.11, Yee are washed, yee are sanctified, yee are iustified, in the name of the Lord Iesus, & by the spirit of our God. 1. *Cor.*12.13, By one spirit, wee are all baptised into one bodie, whether wee be *Iewes*, or *Grecians*, whether wee bee bond or free, and haue beene all made to drinke into one spirit. *Rom.*6.2. to 14. As in the 47. Answere in (A). *Colos.*2.11.12.

79 *Where hath Christ promised, that he will so certainely washe vs, with his bloud and spirit, as we are washed with water, in Baptisme?*

In the institution of baptisme, the wordes whereof be these: Goe yee and teach all nations, baptising them, in the name of the Father, and the Sonne, and the holy Ghost. *Mat.* 28.19: He that shall beleeue, and bee baptised, shall be saued: but hee that will not beleeue, shall bee condemned, *Mar.* 16.16. This promise is repeated againe, when the Scripture termeth baptisme, the washing of the new birth, as, *Tit.*3.5: & the washing away of sins, as, *Act.*22.16.

80 *Is the outward washing with water then, the very washing away of sinnes?*

No A: For, only the bloud of Iesus Christ, doth purge vs from all sinne B.

A *Matth.*3.11, As in the 75. Answere, in (A). 1. *Pet.*3. 20, In the Arke, fewe, that is, eight soules were saued in the water. 21, To the which also, the figure, that nowe saueth vs, euen baptisme, agreeth, (not the putting away of the filth of the flesh, but in that, a good conscience maketh

request

request to God) by the resurrection of Iesus Christ. *Eph.*5.26.
B 1.*Cor.*6.11, As in the 78. Answere, in (B). 1.*Ioh.*1.7, As in the 2. Answere, in (D).

81 *Why then doth the holy Ghost call Baptisme the washing of the new birth, and the washing away of sinnes?*

Not without very good cause: For, not onely hereby, hee would teach vs, that, as the vncleannes of the body, is purged by water, so our sins are purged by the bloud & spirite of Christ A: but the more also, by this diuine token, & pledge, hee would assure vs, that, by the inward washing, wee are as truely washed from our sins, as we are washed w̄ outward & visible water B.

A 1.*Cor.*6.11, As in the 78. Ans. in (B). *Apoc.*7.14, As in the 62. Answ. in (B). *Apoc.*1.5, Christ hath loued vs, & washed vs from our sinnes, in his bloud.

B *Mar.*16.16, As in the 75. Answ. in (A). *Gal.*3.27, Al ye, that are baptised into Christ, haue put on Christ. *Gal.*3.17.

82 *What is required of persons, to be baptised?*

Faith, and repentance: that is, wee must earnestly repent vs, of our former wicked life A, and beleeue assuredly, that we are clensed from our sinnes by the bloud of Christ, and so made acceptable to God, & that his spirit dwelleth in vs B. And according to our profession, and promise, made in baptisme, wee must to the vttermost that is in vs, striue, to mortifie our flesh, and by our Godlie life, to shew, that we haue put on Christ, and haue his spirite giuen vnto vs: without this, our baptisme is no baptisme c.

A *Mat.*3.1, *Iohn* the baptist came & preached, 2, Saying, repent, for the kingdome of heauen is at hand. 6, And they were baptised of him, in *Iordan*, cõfessing their sins. 7, Now, whẽ he sawe many of the Pharisies, & of the Sadduces come to his Baptisme, he said vnto them, O generation of vipers, who hath forewarned you to flee from the anger to come? 8, Bring foorth therefore fruites woorthie amendment of life, 9, And thinke not to say with your selues, we haue *Abraham* to our father: for I say vnto you, God is able of these stones, to raise vp children, vnto *Abraham*, &c.

B *Act.*8.36, As they went on their way, they came vnto a certaine water, & the *Eunuche* said, see, heere is water: what doth let me to be baptised? 37, And *Philip* said vnto him, if thou beleeuest with all thy heart, thou maiest. Then he aunswered and said; I beleeue that Iesus Christ is the Sonne of God. 38, Then he commanded the Chariot to stand stil: and they went downe into the water, both *Philip* and the *Eunuch*, and he baptised him.

C *Rom.*6.2. to 14, As in the 47. Aunswere, in (A). *Mar.*16. 16, As in the 75. Aunswere, in (A). *Luk.*13.5, Except yee amend your liues, yee shall all perish. *Rom.*2.28, He is not a *Iewe*, which is one outward; neither is that circumcision, which is outward in the flesh. 29, But hee is a *Iewe*, which is one within, and the circumcision is of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.

83 *Why then are infants to be baptised, who by reason of their tender age, cannot yet performe these things?*

Because that they, as well as olde folkes, doe belong vnto the couenant and Church of God A: and because that vnto thē, through the bloud of Christ, remission of sins B, & the holy ghost, the worker of faith, is no lesse promised, than vnto old folkes C: they are by baptisme, to be grafted into the Church of God, & to be discerned from the children of infidels D: as in like manner it was done, in the old Testament, by Circumcision E, in steed whereof, in the new Testament, Baptisme is ordeined F. And when as they come to age, they must themselues, learn, beleeue, & acknowledge the blessings of God, whereof in Baptisme they haue bin made partakers; & earnestly indeuor, in their liues, to expresse the duty, in, & by their baptisme professed, & promised G.

A *Gen.*17.7, *Act.*2.39.& 3.25, The promise is made vnto you, and to your children.

B *Mar.*10.14, Iesus said, suffer the little children to come vnto me, and forbid them not: for of such is the kingdome of God. 16, And he tooke them vp in his armes, & put his hands vpon them, and blessed them.

C *Act.*2.39, The promise is made to you, and to your chil-

dren.

dré. *Pſ.*22.9, Thou gaueſt me hope euẽ at my mothers breſts. 10, I was caſt vpõ thee, euen frõ the womb: thou art my god, from my mothers belly. 1. *Cor.*7.14, The vnbeleeuing huſband is ſanctified by the wife, and the vnbeleeuing wife is ſanctified by the huſband, elſe were your children vncleane, but nowe are they holy. *Gen.*17.7, I will eſtabliſh my couenant, betweene me and thee, & thy ſeede after thee, in their generations, for an euerlaſting couenant: to bee God vnto thee, and to thy ſeede after thee.

D *Acts.*10.47, Can any man forbid water, that theſe ſhould not be baptiſed, which haue receiued the holy ghoſt, as well as we? 48, So he commanded them to be baptiſed, in the name of the Lord.

E *Gen.*17.12, Euery Man-child of eight daies old, among you, ſhall be circumciſed, in your generations: 13, So my couenant ſhall be in your fleſh, for an euerlaſting couenant. 14, But the vncircumciſed Man-childe, in whoſe fleſhe the foreskine is not circumciſed, euen that perſon ſhal be cut off from his people, becauſe he hath broken my couenant. *Leuit.* 12.3. *Gen.*21.4. *Luk.*1.59. & 2.21. *Act.*7.8.

F *Gal.*5.6, In Ieſus Chriſt, neither circumciſion auaileth any thing, neither vncircumciſion, but faith, which worketh by loue. *Coloſſ.*2.11, In Chriſt, yee are circumciſed, with circumciſion made without hands, by putting off the ſinful body of the fleſhe, through the circumciſion of Chriſt. 12, In that ye are buried with him, through baptiſme, in whõ ye are alſo raiſed vp together, through the faith of the operation of God, which raiſed him frõ the dead. 13, And ye which were dead in ſinnes, & in the vncircumciſion of your fleſh, hath he quikned together with him, forgiuing you al your treſpaſſes.

G *Pſ.*119.9, Wherewithal ſhal a yong man redres his way? In taking heed therto, according to thy word, *Pſ.*76.11, Vow & perform vnto the lord your god, al ye that be round about him: let thẽ bring preſents vnto him, that ought to be feared. *He.*4.2, The word which they heard, profited thẽ not becauſe it was not mixt with faith in thoſe that heard it. *Deut.*29.29,

The thinges reueiled belong vnto vs, and to our children, for euer, that we maie doe all the wordes of this Lawe. Read the testimonies of the 82. Aunſ. in (c). 2. *Tim.* 3. 14. 15. 16. 17. *Pſal.* 116. 12. 13. 14. 17. 18. 19.

Of the Lords Supper.

84 *WHat are the parts, and matter, of the Lords Supper?*

The matter, and parts thereof, euen as of Baptiſme, are of two ſoꝛts: the one is earthly, and ſenſible, that is, ſuch as may be ſeene, felt, taſted, ſmelled, &c. The other is heauenly, and remoued from all outward ſenſes A.

A Reade the woꝛds of the inſtitution, in the 89. Aunſ.

85 *What is the earthly, and ſenſible part?*

Bꝛead and Wine A.

A Reade the woꝛdes of the inſtitution, in the 89. Aunſ.

86 *What is the heauenly part, and matter, remooued from all outward ſenſes?*

The body bꝛoken, and bloud ſhed of Chꝛiſt A.

A Reade the woꝛdes of the inſtitution, in the 89. Aunſ.

87 *How art thou in this Sacrament, taught, & aſſured, that thou art partaker of that only Sacrifice of Chriſt, offered vpon the Croſſe, and of all his benefits what ſoeuer?*

Becauſe Chꝛiſt hath commaunded me, and all the faithful, to eate of this bꝛead bꝛoken, and to dꝛinke of the cup diuided, in remembꝛance of him A: adding this pꝛomiſe thereunto: Firſt, that his bodie hath as certainely beene offered, and bꝛoken vpon the Cꝛoſſe foꝛ me, and his bloud ſhed foꝛ me: as with mine eies, I doe behold the bꝛead of the Loꝛd, to be bꝛoken foꝛ me, and the cuppe to bee imparted vnto me. Next, that by his body, which hath beene crucified foꝛ vs, and by his bloud, which hath beene ſhed foꝛ vs, my ſoul is as certainely fed of him, vnto life eternal: as I do wꝫ the mouth of my body, receiue at the miniſters hands, the Bꝛead & Wine, the ſignes of the Loꝛds body and bloud B.

A 1. *Cor.* 12. 13, As in the 78. Aunſ, in (B). *Mat.* 26. 27, Alſo he tooke the cup, & when he had giuen thankes, he gaue it them

them, saying, drink ye al of it: 28, For this is my blood of the newe testament, that is shed for many, for the remission of sinnes.

B *Matt.*26.26.27.28, *Mar.*14.22.23.24. *Luk.*22.19.20, 1. *Cor.*10.16.17, & 11.23.to 27, and 12.13. All which places you maie read, in the words of the institutiō, in the 89. answere.

88 *What is it, to eate Christs body crucified, and to drink his bloode shed?*

Not only with an assured faith, to embrace the whole passiō, and death of Christ, and to obtaine thereby remission of sinnes, & life eternal A: but also, by the holy Ghost, who dwelleth both in Christ, and in vs, to bee more and more so united to his holy body B, that although he be in heauen C, and we in earth: wee may notwithstanding, be flesh of his flesh, and boue of his bones, *Ephes.*5.29.30.32, D: and that as al the members of a bodie, by one soul, so he & we may by one and the same spirit, be quickned, and gouerned E.

A *Ioh.*6.35, Iesus said vnto them, I am the bread of life: hee that commeth to me, shal not hunger, and he that beleeueth in me, shall neuer thirst. 40, And this is the wil of him that sent me, that euery man which seeth the Son, and beleeueth in him, should haue euerlasting life: and I wil raise him vp, at the last day. 47, Verily, verily, I say vnto you, hee that beleeueth in mee, hath euerlasting life. 48, I am the bread of life. 50, This is the bread which cōmeth down frō heauē, that he which eateth of it should not dy. 51, I am the liuing breade, which came down from heauen, if any man eat of this bread, he shal liue for euer: & the bread that I wil giue, is my flesh, which I wil giue for the life of the world. 53, Verily, verily, I say vnto you, except yee eate the flesh of the sonne of man, and drink his bloode, yee haue no life in you. 54, Whosoeuer eateth my flesh, and drinketh my bloode, hath eternall life, and I will raise him vp, at the last day. 55, For my flesh is meat indeed, and my blood is drink indeed. 57, As the liuing father hath sent me, so liue I by the father, and he that eateth me, euen he shal liue by me. 58, This is the bread which came

downe from heauen; not as your fathers haue eaten Manna, and are dead. Hee that eateth of this bread, shal liue for euer. 59, These thinges spake he in the Synagogue, as hee taught in Capernaum. 60, Many therefore, of his Disciples, when they heard this, said: this is an hard saying: who can heare it? 61, But Iesus knowing in himselfe, that his Disciples murmured at this, hee saide vnto them, dooth this offende you? 62, What then, if ye should see the sonne of man, ascend vp, where he was before? 63, It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak vnto you, are spirit, and life.

B *Ioh.6.56*, He that eateth my flesh, & drinketh my blood, dwelleth in me, and I in him.

C *Act.3.21*, As in the 50. Answere, in (c). 1.*Cor.11.26*, As in the words of the institution in the 89. Answere.

D 1.*Ioh.4.13*, Hereby know we that we dwel in him, and he in vs: because hee hath giuen vs of his spirite. 1.*Cor.6.15*, Your bodies are the mẽbers of christ. 17, He that is ioined to the Lord, is one spirit. 1.*Cor.6.19*. *Ioh.14.23*. 1.*Ioh.3.24*.

E *Ioh.6.56*; As in (b) next before. And Verses 57.58, As in (a) next before. *Ioh.15.1*, I am the true vine, and my Father is an husbandman. 2, Euery braunch that beareth not fruite in me, he taketh away: and euery one that beareth fruit, he purgeth it, that it may bring foorth more fruit. 3, Nowe are yee cleane, through the word which I haue spoken vnto you. 4, Abide in me, and I in you; as the branch cannot bear fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me. 5, I am the vine: ye are the braunches: he that abideth in mee, and I in him, the same bringeth foorth much fruit: for without in me, ye can doe nothing. 6, If a man abide not in me, he is cast foorth as a braunch, and withereth: and men gather them, and cast them into the fire, and they burn. *Ioh.14.23*. *Eph.4.15.16*.

89 *In what places hath Christ promised, that hee will as certainly giue vnto the faithful, his body and blood, thus to be eaten, and drunken, as they doe eat of this bread, broken, and drink of the cup?*

In the institution of the supper: the words whereof, be these: out of *Matt.* 26.26. to 31. *Mar.* 14.14. to 27. *Luk.* 22.19.20. and 1. *Cor.* 11.23, I haue receiued of the Lord, that which I also haue deliuered vnto you, to witte, that the Lord Iesus in the night that he was betraied, took bread: 24, And when he had giuen thanks, he brake it, and said: Take, eat: This is my body, which is broken for you: this doe ye in remembrance of me. 25, After the same maner also, he took the cup, when he had supped, saying: This cup is the new Testament in my blood: this doe, as oft as ye drink it, in remembrance of me. 26, For, as oft as ye shal eat this bread, and drinke this cuppe, yee shewe the Lordes death, till hee come. This promise is repeated again of Paul, 1. *Cor.* 10.16, Saying: The cup of blessing, which we blesse, is it not the communion of the blood of Christ? The bread which wee breake, is it not the communion of the bodie of Christ? 17, For wee that are many, are one bread, & one body, because we al are partakers of one bread.

A *Exod.* 24.8, *Heb.* 9.20, 1. *Pet.* 1.2, *Moses* tooke the blood, and sprinkled it vpon the people, and said: behold the blood of the couenaunt, which the Lord hath made with you, concerning al these things.

B *Exod.* 13.8, Thou shalt shewe thy sonne, saying: This is done, because of that, which the Lord did vnto mee, when I came out of AEgypt. 9, And it shal be a signe vnto thee, vpon thy hand, & for a remembrance betweene thine eies, that the lawe of the Lorde, may bee in thy mouth: for by a strong hand, the Lord brought thee out of Aegypt.

90 *Is then, the bread and wine changed into the very substaunce of the body and bloode of Christ?*

No: for that were, to destroy the nature of a sacramēt, which must consist both of heauenly, & earthly matter. Moreouer, as the water in baptism, is not turned into the blood of christ, neither is the very washing away of sins it selfe, but only a token & pledge of those things, which, in baptisme, are sealed to vs; euen so, the bread & wine in the Lords supper, (though according to the maner of sacraments, and the kind of speaking of them, vsed

by

by the holy Ghoſt, they be called the body & blood of Chriſt B:) yet they are not, in very deede, the body and bloode of Chriſt.

A Read the wordes of the inſtitution, in the 89. anſwere.

B 1. *Cor.* 10. 1. 2. 4. 3. As in the 73. Aunſwere, in (A). *Gen.* 17. 10, This is my couenant, which ye ſhal keepe betweene me, and you, and thy ſeede after thee: Let euery man child amóg you, be circumciſed: 12. 13. 14. As in the 83. Aunſwere, in (E). *Exod.* 24. 8, As in the 89. Anſwere, in (A). *Exod.* 13. 9, As in the 93. anſwere, in (B). *Tit.* 3. 5, As in the 2. anſwere, in (A). *Act.* 22. 16, As in the 79. anſwere. 1. *Pet.* 3. 21, as in the 80. anſwere, in (A). *Exod.* 12. 27. 43. 48. and 29. 36. *Act.* 7. 8. *Leuit.* 16. 10. & 17. 11. *Eſa.* 6. 6. 7.

C 1. *Cor.* 10. 16. 17, and 11. 26, as in the wordes of the Inſtitution, in the 89. aunſwere. *Item ſe* 27, Wherefore, whoſoeuer ſhal eat this bread, & drink the cup of the Lord vnworthily, ſhal be guilty of the body, & blood of the Lord. 28, Let a mā therefore examine himſelfe, & ſo let him eat of this bread, & drinke of this cuppe. *Mat.* 26. 29, and *Mar.* 14. 25, I wil not drink henceforth, of this fruit of the vine, vntil that day, whē I ſhal drink it newe, with you in my fathers kingdome.

91 *Why then doth Chriſt cal the breade his bodie, and the cup his bloode, or the newe teſtament in his bloode: and why dooth* Paul, *likewiſe, call the breade and the wine, the communion of the bodie, and bloode of Chriſt?*

Not without very good cauſe: for not only hereby he would teach vs, that as bread and wine do maintaine the life of the bodie; ſo his bodie crucified, and his bloud ſhed, are in verie deede the true meat and drinke of our ſoules, whereby they are nouriſhed vnto life eternall A: but the more alſo, by this viſible ſigne and pledge, he would aſſure vs, that through the working of the holy Ghoſt, we are as trulie partakers of his bodie and bloud, as by the mouth of the bodie, we doe, in a continuall thankefull remembrance of him, receiue theſe holie ſignes B: and alſo that his ſuffering and obedience is as certainlie ours, as if wee our ſelues had ſuffered the puniſhment of our ſinnes, and had fully ſatisfied God, for the ſame C.

A *Iob.*6.51, As in the 88. Aunſwere, in (A). Verſe 56, As in the ſame anſwere, in (B).

B 1.*Cor.*10,16.17, As in the woꝛds of the inſtitution, in the 89. anſwere.

C Read the teſtimonies of the 64 anſwere, in (H.I. and K.)

92 *Whether is the Supper of the Lord, to be receiued often, or, but once, in al our liues?*

As, in Baptiſme, we are boꝛne again, ſo with the Loꝛds ſupper, we are alwaies fed, and ſuſteined to ſpiritual, & euerlaſting life. And theꝛefoꝛe it is enough, to be once baptiſed, as to be once boꝛne A: but as we need oft to be fed, ſo, foꝛ a continual thankful remembꝛaunce of Chꝛiſts death, and of the benefits, that we receiue thereby: the Loꝛds ſupper is oft to be receiued B: and that only in ſuch foꝛm, and oꝛder, as in the inſtitution thereof, he hath pꝛeſcribed vnto vs C.

A *Mar.*16.16, As in the 75. anſwere, in (A). *Ioh.*3.5, Except a man be borne of water, and of the ſpirit, hee cannot enter into the kingdome of God.

B 1.*Cor.*11.25.26, As in the wooꝛds of the inſtitution, in the 89. anſwere. *Ioh.*6.51.55.57.58, As in the 88. anſwere, in (A).

C 1.*Cor.*11.17, In this that I declare, I praiſe you not, that ye come together, not with profit, but with hurt. 18, For firſt of al, when ye come together in the church, I hear that there are diſſentions among you; 20, When yee come together therefore, into one place, this is not to eat the Lords ſupper: 21, For euery man, when they ſhould eate, taketh his owne ſupper afore, and one is hungry, and another is drunken. 22, Haue ye not houſes to eat and to drinke in? Deſpiſe yee the Church of God, and ſhame them that haue not? What ſhal I ſay vnto you? Shal I praiſe you in this? I praiſe you not. *Verſes*, 23.24.25.26, For, &c. in the woꝛds of the inſtitution, in the 89. anſ. *Verſes*, 27.28, As in the 90. anſ. in (C). *Verſe* 29, For he that eateth & drinketh vnworthily, eateth, and drinketh his own dãnation, becauſe he diſcerneth not the Lords body. 30, For this cauſe, many are weak, & ſick among you, & many ſleep. 31, For if we would iudge our ſelues, we ſhould not bee iud-

ged. 33, Wherefore, my brethren, when ye come together, to eat, tary one for another. 34, And if any man bee hungry, let him eat at home, that ye come not together, vnto condemnation.

93 *Was this supper ordeined of Christ, to be offred vp, as a sacrifice, to God the father, for remission of sinnes?*

No. For the burden of sinne, and damnation due vnto it, is so great and horrible, that, only the sonne of God was able to offer sacrifice for our deliueraunce from the same A. When Christ our sauiour therefore died vpon the crosse, he once for all fullie made that euerlasting sacrifice, acceptable to God the father, for the propitiation of sin, washing vs frō the same, in his blood, for our saluation, for euer B: and hath left nothing for vs, to doe, but firmly to fix our faith in him, and thankfully to take the vse, and benefit, of that eternal sacrifice, which we chiefly do, in the Lords supper C.

A Read the testimonies in the 18. Aunswere, in (B): and in the 44. Aunswere, in (B).

B Read the testimonies of the 35. Answere, in (E): and of the 34. Answere, in (B): and of the 34. in (B): and of the 41. in (B).

C Read the testimonies of the 24. Ans. in (A): & of the 36. in (D).

94 *What difference is there, betwixt the supper of the Lord, and the popish Masse?*

The supper of the Lord, doth witnes, that we haue perfect remissiō of al our sins, for that only sacrifice of Christ, which he himselfe hath once for al, vpon the crosse, accomplished A: & that we are also, through the holy Ghost, grafted into Christ B, who, now, according to his manhood, is onely in heauen, at the right hand of God the father C, where he wil be worshipped of vs D. But the Masse denieth remission of sins, vnto the quick and the dead, for the only passion of Christ, except, that now also, Christ be, of the sacrificing masse priests, daily offred vp for thē: & then also it teacheth that christ is bodily present, vnder the likenes of bread & wine, & that therefore he is in them to be worshipped E. And so, the very foundation it selfe, of the masse, is nothing els, but a denying, of that one and only sacrifice, and passion of Je-

sus

ſus Chriſt, and therefore, a curſed idolatry.

A *Heb.*7.27, Chriſt needed not dailie, as thoſe hy Prieſtes, to offer vp ſacrifice, firſt, for his owne ſinnes, and then for the peoples: for that did he once, when hee offered vp himſelfe. *Heb.*9.24, Chriſt entred into very heauen, to appeare now in the ſight of God for vs, 25, Not that he ſhould offer himſelfe often, as the hy Prieſt entered, into the holy place, euery year, with other bloode, 26, (For then muſt hee haue often ſuffered, ſince the foundation of the world) but nowe in the end of the world, hath he appeared once, to put away ſinne, by the ſacrifice of himſelfe. *Hebr.*10.10, By the wil of God, we are ſanctified, euen by the offering of the body of Ieſus Chriſt, once made. 12, After Chriſt had offered one ſacrifice for ſinnes, hee ſitteth for euer at the right hande of God. 14, For, with one offering, hath hee conſecrated for euer, them that are ſanctified. *Heb.*9.12.28. *Ioh.*19.30. *Mat.*26.28. *Luk.* 22.19.20.

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95 *What is our duty to doe, that we may come rightly to the Lordes Supper?*

We muſt examine our ſelues, whether we be the true members of Chriſt, or no A.

A 1.*Cor*.11.28, As in the 90.anſwere, in(c).2.*Cor*.13.5, As in the 58.anſwere, in(H).

96 *How ſhal we know this?*

If that we be truly ſorrowfull, for that that by our ſinnes, we haue offended God: and doe aſſuredly beleeue that for chriſts ſake, they are forgiuen vs: and that the infirmities, which doe ſtil remaine in vs, are by his ſufferings & death, couered: If alſo we doe vnfaignedly deſire, more and more to profit, in faith & purity of life: finally, if (ſeeing in the Lords ſupper, is conteined a token of loue & frindſhip, among men) we doe beare a brotherly loue, to our neighbors, that is, to al men; without any euil wil, or hatred A.

A *Rom*.8.1, They which are in chriſt, walk not according to the fleſh, but according to the ſpirite. *Gal*.5.24, They that are Chriſts, haue crucified the fleſh, with the affections, & luſts. Read the teſtimonies, in the 68.anſwere, in (A). *Mat*.5.23, If thou bringeſt thy gift to the aultar, & there remembreſt that thy brother hath ought againſt thee, 24, Leaue there thine offering, before the aultar, & go thy way: firſt bee reconciled to thy brother, and then come, and offer thy gift. *Mat*.6.14, If ye doe forgiue men their treſpaſſes, your heauenly father wil alſo forgiue you. 15, But if yee doe not forgiue men their treſpaſſes, no more wil your father forgiue you, your treſpaſſes. *Ioh*.15.1.2.3.4.5.6, As in the 88.anſwere, in(E).

97 *If we come not rightly, that is, either without true repentance, or in hipocriſie, what hurt is there, vnto vs?*

We eat and drink vnto our ſelues, damnation A.

1.*Cor*.11.27.28, As in the 90.anſ.in (c). Verſes 29.30, As in the 92.anſwere, in(c).2.*Cor*.6.14.15.16.17.18.

98 *Whether ought ſuch as by their confeſſion, and life, ſhewe themſelues to be infidels, & wicked, to be admitted to this Supper?*

They ought not A. For by this meanes, the couenaunt of God is prophaned, and the wrath of god, againſt the whole congregatiõ, prouoked B. Wherefore, the church, vſing the keies of

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the kingdome of heauen, according to the commandement of Christ, & of the Apostles; ought to stop such from the Supper, vntill they shall repent, and change their manners c.

A *Psal.*50.16, Vnto the wicked, said God, what hast thou to doe, to declare mine ordinances, that thou shouldest take my couenant in thy mouth, 17, Seeing thou hatest to bee reformed, and hast cast my wordes behind thee? 22, O consider this, yee that forget God, least I teare you in peeces, and there be none that can deliuer you. 23, To him that disposeth his way aright, will I shew the saluation of God. 1.*Cor.*10.21, Yee cannot drinke the cuppe of the Lord, and the cuppe of Diuels. Yee cannot be partakers of the Lords table, & of the table of Diuels. *Exod.*12.43, The Lord said vnto *Moses*, and *Aaron*; This is the Lawe of the Passeouer: no stranger shall eate thereof. 44, But euery seruant, that is bought for money, when thou hast circumcised him, then shal he eat thereof. 45, A stranger, or an hired seruant, shal not eate thereof.

B 1.*Cor.*11.17.18.20.21.22, As in the 92. Aunswer, in (c). 27.28, As in the 90. Aunswere, in (c). 29.30.31.33.34, As in the 92. Aunswere, in (c). *Pro.*21.27, The sacrifice of the wicked is an abomination. *Pro.*28.9. He that turneth his eare from hearing the Law, euen his praier shal be abominable. *Esay.*1.11. to 16. & 66.3. *Ier.*7.21.22.23. *Leui.*7.20.21.

C Reade the testimonies of the 101. Aunsl. in (c). & (e).

99 *What are the keies of the kingdome of heauen?*

The preaching of the Gospell, and ecclesiastical disciplines whereby, heauen is opened to the beleeuers, and shutte to the vnbeleeuers A.

A *Mat.*16.19.& 18.18, & *Ioh.*20.23, I will giue vnto thee, the keies of the kingdome of heauen, & whatsoeuer you shal bind vpon earth, shalbe bound in heauen: & whatsoeuer you shal loose on earth, shalbe loosed in heaue. Read the testimonies of the Aunsl. next following; & of the 101. Aunsl. in (c. d. e.)

100 *How is the kingdome of heauen opened, & shut, by the preaching of the Gospell?*

When, as according to the commandement of Christ, it is

publikely declared to all and euerie one of the faithfull, that for the merits of Christ, God doth pardon thē of al their sins, as oft as with a true faith, they do imbrace the promise of the Gospel: but contrariwise, is, to all infidels & hypocrits, threatned, that the wrath of God, and eternall condemnation, doth remaine for them, so long as they doe continue in their sins A: according to which testimony of the Gospell, God will iudge of men, both in the life present, and in the life to come B.

A *Mar.*16.15, Goe yee into all the world, and preach the Gospell to euery creature. 16, He that shall beleeue, & bee baptised, shall be saued: but he that wil not beleeue, shall be damned. *Iohn.*3.18.36, As in the 24. Aunswere, in (A). 2.*Cor.* 2.14.15.16.

B *Ioh.*20.21, Iesus saide vnto them, peace bee vnto you: as my father sent me, so send I you. 22, And when he had said that, he breathed on them, and saide vnto them, receiue the holy Ghost. 23, Whosoeuers sinnes yee remitte, they are remitted vnto them: and whosoeuers sinnes yee retcine, they are reteined. *Matth.*16.19.& 18.18, As in the Aunswer before.

101 *How is the kingdome of heauen, opened, and shut, by the Ecclesiasticall discipline?*

When as according to the commandement of Christ, they, which in name verily are Christians, but in doctrine, or life, do bewray themselues, to be strangers vnto Christ; after that hauing beene diuerse times brotherly admonished A, they wil not depart from their errors, or offences, are made knowne vnto the Church, or vnto them, who are of the Church appointed to the same busines B: & if they obay not the admonition of these, are of them, by beeing forbidden the vse of the Sacramentes, shut out from the assembly of the Church C: & of God himselfe, from the kingdome of Christ D: and are againe, if they professe amendment, and doe in truth shew the same, receiued, as members of Christ, and of the Church E.

A *Leuit.* 19.17, Thou shalt not hate thy brother in thy heart, but thou shalt plainly rebuke thy neighbour, & suffer him

him not to sinne. *Matth.* 18.15, If thy brother trespasse against thee, go, and tell him his fault, betweene thee, & him alone: if he heare thee, thou hast won thy brother. 16, But if he heare the not, take yet with thee, one or two, that by the mouth of two or three witnesses, euery word may be confirmed. *Dan.* 12.3, They that be wise, shal shine as the brightnes of the firmament: and they that turne many to righteousnes, shall shine as the starres, for euer and euer. *Iames.* 5.19, Brethren, if any of you haue erred from the trueth, and some man hath conuerted him, 20, Let him knowe, that he which hath conuerted the sinner from going astray, out of his way, shall saue a soule from death, and shall hide a multitude of sinnes. 1. *Thes.* 5.11. *Gal.* 6.1. *Coloss.* 3.16. *Hebr.* 3.13. *Prouerb.* 24.24.25. *Psalm.* 119.53.136.139. *Ezech.* 18.30.32.

B *Mat.* 18.17, If hee will not voutsafe to heare them, tell it vnto the Church. 1. *Cor.* 12.28, God hath ordeined some in the Church: as first, Apostles, secondlie Prophets, thirdly Teachers, then them that doe miracles, after that, the giftes of healing, helpers, gouernours, diuersitie of toungs. *Rom.* 12.6, Seeing wee haue giftes that are diuerse, according to the grace that is giuen vnto vs, whether wee haue prophecy, let vs prophecy according to the proportion of faith: 7, Or an office, let vs wait on the office: or he that teacheth, on teaching: 8, Or hee that exhorteth, on exhortation: he that distributeth, let him doe it, with simplicity: he that ruleth, with diligence: he that sheweth mercy, with cheerfulnesse. 1. *Tim.* 5.17, The elders that rule wel, are worthy of double honour, specially, they which labour in the word, and doctrine. *Act.* 14.23, They ordeined them elders, by election in euerie Church, and praied, and fasted, & commended them to the Lord, in whom they beleeued. *Ephes.* 4.11. to 17. Read the testimonies in (c), next following.

C *Matth.* 18.17, If hee refuse to heare the Church also, let him be vnto thee as an heathen man, and a publicane. 1. *Thes.* 5.12. We beseech you brethren, that ye knowe them

which

which labor among you,& are ouer you in the Lord,and admoniſh you, 13, That yee haue them in ſingular loue, for their works ſake. 1.*Cor.*5.1, It is heard certainly, that there is fornication among you, & ſuch fornication, as is not once named among the *Gentiles*, that one ſhould haue his fathers wife. 2, And yee are puffed vp, and haue not rather ſorrowed, that he which hath done this deed, might be put from among you. 3, For I verily as abſent in body, but preſent in ſpirit, haue determined already, as though I were preſent, that he that hath thus don this thing,4,Whē ye are gathered together,& my ſpirite, in the name of our Lord Ieſus Chriſt, that ſuch an one, I ſay,by the power of our Lord Ieſus Chriſt, 5, Be deliuered to Satan, for the deſtruction of the fleſh,that the ſpirit may be ſaued in the day of the Lord Ieſus. 6, Your reioicing is not good: know yee not that a little leauen, leaueneth the whole lump? 7,Purge out therefore,the old leauē, that ye may be a new lump, as ye are vnleauened;for Chriſt our Paſſeouer, is ſacrificed for vs. 8, Therefore let vs keepe the feaſt, not with old leauen, neither in the leauen of maliciouſneſſe,and wickedneſſe: but with the vnleauened bread of ſincerity,and trueth. 9, I wrote vnto you in an epiſtle,that yee ſhould not company together with fornicators, 10, And not altogether with the fornicators of this worlde, or with the couetous, or with extorſioners, or with Idolaters: for then yee muſt goe out of the worlde: 11, But nowe I haue written vnto you, that ye company not together: If any that is called a brother, be a fornicator, or couetous, or an Idolater, or a railer,or a drunkerd,or an extorſioner, with ſuch an one, eate not. 12, For, what haue I to doe,to iudge them alſo which are without? Doe ye not iudge them that are within? 13, But God iudgeth them that are without. Put awaie therefore,from among your ſelues that wicked mā.2.*Ioh.*10, If there come any vnto you, and bring not this doctrine, receiue him not to houſe, neither bid him God-ſpeed. 11, For he that biddeth hiun god-ſpeed,is partaker of his euil deeds. *Apoc.*18.4, I heard a voice from heauen, ſaying,Go out of her

her, my people, that yee bee not partakers in her sinnes, and that yee receiue not of her plagues. 2.*Thes.*3.6.14.15. *Rom.* 16.17. 2.*Cor.*6.14. to the end. 1.*Tim.*1.20. *Tit.*3.10.11. *Act.*2.40.*Esa.*52.11. *Numb.*16.26. *Psal.*50.16. to the end. & 26.4.5.& 119.115. & 101.6.7. *Pro.*2.10. to 14. & 14.7.& 22.24.25. *Heb.*13.17.

D 1.*Cor.*5.4.5, As in (c) next before. Read the testimonies of the 100. Aunswere, in (B).

E 2.*Cor.*2.6, It is sufficient vnto the same man, that he was rebuked of many. 7, So that nowe contrariwise, yee ought rather to forgiue him, & comfort him, least the same should be swallowed vp, with ouer-much heauinesse. 8, Wherefore I pray you, that you would confirme your loue towards him: 11, Least Sathan should circumuent vs: for wee are not ignaunt of his enterprises.

THE THIRD PART.

Ofmans Thankfulnesse.

102 *SEEING then, that wee are deliuered, from all sinne, and misery, without any our merite, by the onely mercy of God, for Christs sake: what cause is there, why we should doe good workes?*

Because that christ hauing by his bloud redeemed vs, doth by his holy spirit also, renue vs, according to his owne Image A, that wee by so great graces, beeing moued, might all our life long, shewe our selues thankefull towardes God B, and he by vs, might be glorified C: Then, that we also euerie one of vs, might bee assured of our faith, by the fruites thereof D: and lastly, that by the purity of our liues, wee might winne others vnto Christ E.

A *Rom.*6.2.to14,As in the 47.Anſ.in (A).*Ioh.*15.1.2.3.4.5.6, As in the 88. Aunſ. in(E).1.*Ioh.*3.3.9,As in the 68. Aunſwere, in (A).*Tit.*3.5.6, As in the 2. Anſwere, in(A).*Epheſ.*2.10,As in the 2. Anſwere, in(D).1.*Cor.*6.11, As in the 1. Aunſ. in(K).

B 1.*Pet.*2.5.9.& *Rom.*12.1.2, As in the 36. Anſwere, in(D). *Luk.*1.74, We beeing deliuered out of the hands of our enemies, ſhould ſerue him without feare, 75, Al the daies of our life, in holineſſe & righteouſneſſe,before him. *Epheſ.*1.4, As in the 58. Aunſwere, in (E).1.*Theſ.*4.7, God hath not called vs vnto vncleanneſſe,but vnto holineſſe.1.*Cor.*6.20.*Rom.*14. 17.18.*Ioh.*15.16. *Deut.*28.46.47. *Pſ.*116.12.13.14.17.*&c.*

C *Mat.*5.16, Let your light ſo ſhine before men,that they may ſee your good workes,and glorifie your father which is in heauen. *Ioh.*15.8, Heerein is my father glorified, that yee beare much fruit, & be made my diſciples.1.*Pet.*2.12, Haue your cõuerſation honeſt among the *Gentiles*,that they which ſpeake euil of you, as of euill doers,may by your good works which they ſhal ſee,glorify god, in the day of viſitation.*Phil.* 1.11.*Tit.*2.9.10. 1.*Cor.*10.31.& 6.20. *Eſa.*49.2.3. & 61.3.

D 2.*Pet.*1.10, Giue diligence to make your calling and election ſure:for if ye do theſe things,ye ſhall neuer fall.*Mat.* 7.17, Euerie good tree bringeth forth good fruit, & a corrupt tree bringeth forth euill fruite: 18, A good tree cannot bring forth euill fruite,neither can a corrupt tree bring forth good fruit. 20, Therefore by their fruits,ye ſhal know them. *Gal.*5.24,They that are Chriſts,haue crucified the fleſh,with the affections,& the luſts.1.*Ioh.*3.10,In this,are the children of God knowne,and the children of the Diuell; whoſoeuer doth not righteouſneſſe,is not of God,neither he that loueth not his brother.*Rom.*8.1.to 14.*Phil.*3.3.*Tit.*2.11.12.*Act.*15. 9.& 19.18. 1.*Theſ.*1.4.5.6.& 5.5.6.7.8. 1.*Pet.*2.2.3.*Ia.* 1.22. to the end.*Pſa.*119.11.104.& 50.23.& 19.9.&103.17.18.& 15.1.to the end. *Eſay.*1.16.to 21. *Ezech.*18.21. 2.*Tim.*2.19. 20.21. *Leuit.*19.14.*Exod.*20.20. *Ioh.* 13.35.&15.14. *Mat.*7. 21.1.*John.* 2.3.4.5.9.10. & 3.3.6.7.8.9.14.15.16.17.18.19. 24. and 4.2.3.6.7.8.12.13.16.20.21. and 5.4.5.13.

E *Mat.*5.16, As in (c), next before. 1.*Pet.*3.1, Let wiues be ſubiect to their husbands, that euen they which obay not the word, may without the word be wonne by the conuerſation of the wiues, 2, While they behold your pure conuerſation, which is with feare. 2.*Cor.*9.2, Your zeale hath prouoked many. *Rom.*14.19.& 11.13.14. *Act.*2.46.47. 1.*Cor.*4.6. &9.12.19.to 23.& 11.1. 2.*Cor.*1.6. 1.*Theſ.*1.6.7.8.9.& 3.6. 7.9.1.*Tim.*4.12.2.*Tim.*2.10.*Tit.*2.7.8.*Ph.*3.17.*He.*12.1.*&c.*

103 *Cannot they then be ſaued, who being vnthankefull, and careleſly cõtinuing in their ſins, are not turned frõ their wickednes, to god?*

No, by no meanes A.

A 1.*Cor.*6.9, The vnrighteous ſhall not inherite the kingdome of God. Be not deceiued: neither fornicators, nor Idolaters, nor adulterers, nor wantons, nor buggerers, 10, Nor thieues, nor couetous, nor drunkerds, nor railers, nor extorſioners, ſhal inherit the kingdome of God. *Rom.*8.6, The wiſedome of the fleſhe is death. 7, It is enmitie againſt God; for it is not ſubiect to the law of God, neither indeed can be. 8, So then, they that are in the fleſh, cannot pleaſe God, 13. If yee liue after the fleſh, ye ſhal dy. 2.*Theſ.*1.7.8.9, as in the 56. anſ. in (B). *Luk.*13.5, Except ye amẽd your liues, ye ſhal al periſh. *Pr.*13.13, He that deſpiſeth the word ſhal be deſtroied. *Iam.* 4.4 The amity of the world, is the enmity of god: whoſoeuer therefore will be a friend of the world, maketh himſelfe the enimy of God. *Eſay.*66.24,& *Apoc.*21.8,& *Matth.*25.46, As in the 14. Aunſ. in (D). Reade the teſtimonies of the 15. Aunſ. in (c). *Heb.*12.14, Folow peace with al men,& holineſſe, without the which no man ſhal ſee the Lord. *Pſ.*11.5, The Lord will trie the righteous: but the wicked, and him that loueth iniquity, doth his ſoul hate. *Phi.*3.18, many walke, of whom I haue told you often, & now tell you weeping, that they are the enemies of the Croſſe of Chriſt, 19, Whoſe end is damnation, whoſe God is their belly, and whoſe glory is to their ſhame, which minde earthly thinges. *Epheſ.*5.5.6. 1.*Iohn.*3. 14. *Rom.*2.8.9.11.12.13. *Matth.*5.19.20. and 7.19.21, to 28. and 3.10. and 24.48. to the ende. and 22.2. to 15.

*Eſa.*1.11.to 16.& 20. *Ezech.*18.24.& 449.10. 1.*Ioh.*2.15. 16. *Apoc.*21.27.& 22.15. *Gal.*5.19.20.21. *Pſa.*11.6.7. Read *Ioh.*3.5, in the 12. Aunſ. in (B).

104 *Of what parts, ſtandeth the turning of a man vnto God?*

Of the mortifieng of the olde man, and the quickning of the newe A.

A *Rom.*6.2.to 14, As in the 47. Aunſwere in (A). *Epheſ.*4. 22, Caſt off concerning the conuerſation in times paſt, the old man, which is corrupt through the deceiueable luſts; 23, And be renued in the ſpirite of your minde, 24, And put on the new man, which after God, is created, in righteouſneſſe, and true holineſſe. *Ezech.* 18. 21, If the wicked will returne from all his ſinnes that he hath committed, and keepe all my ſtatutes, and doe that which is lawfull & right, he ſhal ſurely liue, & ſhall not die. *Coloſſ.*3.5.to 11. 1.*Cor.*5.7. 2.*Cor.*7.10.11. *Eſa.*1.16.17.18.& 61.1.2.3.

105 *What is the mortifieng of the old man?*

To be truly & frō the hart, ſorowful, for that, that by thy ſins, thou haſt offended God A, & more & more to hate & forſake ſin B.

A *Pſ.*51.17, The ſacrifices of God, are a contrite ſpirit: a cō-trite & a broken hart, ô God thou wilt not deſpiſe. *Mat.*5.4. Bleſſed are they that mourn; for they ſhalbe comforted. *Mat.* 11.28, Come vnto me all ye that are weary, & loaden; and I will eaſe you. *Ioel.*2.12.to 19. *Hoſea.*5.15.& 6.1. *Eſa.*61.1.2. 3.& 66.2.5.12. *Mat.*26.75. 2.*Cor.*7.10.11. *Iob.*42.5.6. *Pſ.*38. 3.& 25.9. *Eſa.*57.15.

B *Pſal.*97.10, Yee that loue the Lord, hate euil. *Pro.*28.13, He that hideth his ſins ſhal not proſper: but he that cōfeſſeth, & forſaketh them, ſhal haue mercy. 2.*Cor.*7.1, Let vs cleanſe our ſelues from al filthineſſe of the fleſh, & ſpirit, & grow vp vnto full holineſſe, in the fear of God. 1.*Theſ.*4.1, We beſeech you brethren, & exhort you in the Lord Ieſus, that yee increaſe more & more, as ye haue receiued of vs, how ye ought to walke, & to pleaſe God, 1.*Theſ.*5.22, Abſtaine from al appearance of euill, *Iude.*23, Hate euen the garment, ſpotted by the fleſhe. *Rom.*8.13. *Ier.*4.4. *Iame*, 1.26.27.

106 *What is the quickning of the new man?*

A true reioicing in God, through Christ A: and an earnest, and ready endeuour, to frame our life, according to the will of God, and to walk in al good workes B.

A *Rom.*5.1, Beeing iustified by faith, wee haue peace towards God, through our Lord Iesus Christ: 11, We also, reioice in God, through our Lord Iesus Christ, by whom wee haue now receiued the attonement. *Rom.*14.17. *Phil.*3.3. *Esay.*57.15. and 61.3.10. *Psalm.*89.15.16. and 106.4.5. *Ioh.* 16,22. 1. *Ioh.*1.3.4. *Luk.*2.10.11. *Act.*2.46.47. & 8.5.6.7.8.

B *Rom.*6.2. to 14, As in the 47. Aunswere, in (A). *Tit.*3.8, As in the 2. Answere, in (A). *Tit.*2.14, Christ gaue himselfe for vs, that hee might redeeme vs from all iniquity, and purge vs, to be a peculiar people vnto himselfe, zealous of good woorks. Read the testimonies of the 36. Answere, in (D. and E.) and of the 102. Answere, in (A.B.C. and D.) And of the 104. Answer, in (A). And of the 105. Answere, in (B). *Gal.*2.20.

107 *Which are good works?*

Only they which are done in true faith A, according to the law of God B, and are referred only to his glory C: and not they which haue been of vs our selues deuised, with an opinion that they are good, or which haue been deliuered vnto vs, by tradition from men D.

A *Rom.*14.23, Whatsoeuer is not of faith, is sin. *Heb.*11.6. *Rom.*10.14. 2. *Thess.*3.2. *Mat.*12.33.34.

B *Eph.*2.10, We are Gods workmanship, created in Christ Iesus vnto good workes, which hee hath ordeined that wee should walk in them. *Deut.*12.32, Whatsoeuer I command you, take heede you doe it: thou shalt put nothing thereto, nor take ought therefrom. 1. *Sam.*15.22.23. *Hos.*6.6. *Mat.*9. 13. *Deut.*4.2. *Iosua.*1.7. *Prou.*30.6. Read the testimonies in (D) next following.

C 1. *Cor.*10.31, Whether ye eat or drink, or whatsoeuer ye doe, doe al to the glory of God. Reade the testimonies of the 102. Answere, in (C). 1. *Cor.*6.20. *Mat.*6.1. to 19.

D *Deut.*12.8, Ye shal not doe after al these things that we

doe heare this day: that is, euery man whatsoeuer seemeth him good, in his owne eies. 32, As in (B) next before. *Ezech.* 20. 18, Walk not in the ordinaunces of your fathers, neither obserue their maners. 19, Walke in my statutes, and keepe my iudgementes, and doe them. *Mat.* 15. 9, *Esa.* 29. 13, In vaine they worship mee, teaching for doctrines, mens preceptes. *Deutr.* 5. 32. 33. *Esa.* 30. 1. 2. *Col.* 2. 20. 21. 22. 23. 1. *Pet.* 1. 18. *Tit.* 1. 13. 14. *Prou.* 14. 12. *Hose.* 9. 15. 2. *Sam.* 7. 7. *Ios.* 9. 14. *Psal.* 119. 9. 113. and 31. 6.

108 *Which is the law of God?*

1 God spake al those wordes, and said: Exod. 20. *Deut.* 5, I am the Lord thy God, which haue brought the out of thee land of Aegypt, out of the house of bondage: thou shalt haue none other Gods before mee.

2 Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: thou shalt not bowe down to them, nor worship them: for I the Lord thy God, am a ielous God, & visit the sins of the fathers, vpon the childrē, vnto the third & fourth generation, of thē that hate me, & shew mercy to thousands, in them that loue me, & keep my cōmandements.

3 Thou shalt not take the name of the lord thy God in vain, for the Lord wil not hold him guiltles, that taketh his name, in vaine.

4 Remember, that thou keep holy the sabbath day, six daies shalt thou labor, & do al that thou hast to do, but the seuenth day is the sabbath of the lord thy god, in it thou shalt do no maner of work, nor thy soune, nor thy daughter, thy manseruant, nor thy maidseruant, nor thy cattel, nor the stranger, that is within thy gates: for in six daies the lord made heauen and earth, the sea, & that al is in them, and rested the seuenth day: wherfore, the Lord blessed the seuenth day, and hallowed it.

5 Honour thy father, and thy mother, that thy daies may be long in the land, which the Lord thy God giueth thee.

6 Thou shalt doe no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steal.

9 Thou shalt not bear false witnes against thy neighbour.

10 Thou shalt not couet thy neighbors house, thou shalt not couet thy neighbors wife, nor his seruant, nor his maid, nor his ox, nor his asse, nor any thing that is his.

109 *How are these commandements diuided?*

Into two tables A: the former whereof doth in four commandements shew, what is our duty towards god: the other deliuereth, in six commandements, our duty towards our neighbor B.

A *Deut.*4.13, God declared vnto you his couenant, which he commanded you to doe, euen the ten commandements, and wrote them, vpon two tables of stone. *Deutr.*10.1.3.4. *Exod.*34.1.4.28.29.

B *Mat.*22.37.to 41, As in the 4. answere.

110 *In this order of the tables, that the duty to god, is set before our duty to our neighbour: what doth it teach us?*

First, to serue God before al things, not regarding substance, or life it selfe, in respect of his glory A: Secondly, that if we tender our duty to God, wee must doe our duty, to our neighbour also B.

A *Mat.*16.24, Iesus saide to his Disciples, if any man will follow me, let him forsake himselfe, & take vp his crosse, and follow me. 25, For whosoeuer will saue his life, shal loose it: & whosoeuer shal loose his life, for my sake, shall find it. 26, For what shal it profit a man, though hee should win the whole world, if hee loose his owne soule: or what shall a man giue for recompence of his soule? *Mat.*6.33. *Exod.*32.32.

B 1. *Iohn.*4.20, If anie man saie, I loue GOD, and hate his brother, hee is a liar: for howe can hee that loueth not his brother, whom he hath seene, loue God, whom he hath not seen? 1. *Ioh.*3.14.

111 *What requireth God, in the first commandement?*

That euen so dearely, as I loue the saluation of mine owne soule, so carefully, I shoulde shun, and flee al idolatry A, witchcraft, sorcerie, superstition B, calling vpon Saintes, or other creatures C, And that I should rightly know the only and true

God

God D, trust in him only E, with al humility F, and patience, submit my selfe vnto him G, looke for al good things from him only H, and to conclude, so with my whole hart to loue him I, to reuerence K, and to worship him L, that I had rather, vtterly to forsake all creatures, than to commit, euen any the least thing, that may be, contrary to his will M.

C 1. *Cor.* 6. 9, As in the 103 Aunswere, in (A). e *Apoc.* 21. 8, As in the 14. Answere, in (D). *Apoc.* 22. 15. 1. *Cor.* 10. 7. 14. *Galat.* 5. 19. 20. 21.

B *Deut.* 18. 10, Let none bee found among you, that maketh his sonne, or his daughter, to go through the fire, or that vseth witchcraft, or a regarder of times, or a marker of the fleeing of fouls, or a sorcerer, 11, Or a charmer, or that counselleth with spirits, or a southsaier, or that asketh counsell at the dead. 12, For al that doe such things, are abomination vnto the Lord, and because of these abominations, the Lord thy God doth cast them out, before thee. *Leui.* 19. 31. and 20. 6. 27. 1. *Sam.* 28. 7. to the end. 1. *Chron.* 10. 13. 14. *Exod.* 22. 18. 2. *King.* 17. 17. 18. and 21. 1. 6. 10. 11. 12. and 23. 24. 25. *Esai.* 47. 9. 11. to the end. *Ier.* 10. 2. *Mal.* 3. 5. *Gal.* 5. 19. 20. 21. *Apoc.* 21. 8. and 22. 15. *Act.* 17. 22. to 26. *Col.* 2. 8. 18. 20. to the end.

C *Deu.* 6. 13. and 10. 20, and *Mat.* 4. 10, Thou shalt worship the Lord thy God, and him only shalt thou serue. *Apoc.* 19. 10. and 22. 8, I am *Iohn*, which saw & heard these things: and when I had heard, and seen, I fel downe, to worship before the feete of the Angel, which shewed me these thinges: 9, But he said vnto me, see thou do it not: for I am thy fellow seruaunt, and of thy brethren, the Prophetes, and of them, which keepe the words of this book: worship God. *Act.* 10. 25, *Cornelius* fel downe at *Peters* feete, and worshipped him. 26, But *Peter* tooke him vp, saying, stand vppe: for euen I my selfe am a man. *Rom.* 10. 13, Whosoeuer shall call vpon the name of the Lord, shal be saued. 14, But how shal they cal on him, in whom they haue not beleeued? *Psal.* 50. 14, Offer vnto God, praise, and pay thy vowes vnto the most high, 15, And cal vpon me, in the day of trouble: so wil I deliuer thee,

and

and thou shalt glorifie me. *Coloss.* 2.18. *Ioel.* 2.32. *Psal.* 81.8.9.10. *Act.* 14.8. to 16. *Esa.* 42.8. *Luk.* 11.2.3.4. *Iudg.* 13.15.16. *Esa.* 63.16. *Ier.* 17.5.6.7.8. *Hos.* 13.4 *Ioh.* 14.6.

D *Ioh.* 17.3, This is life eternal, that they know thee to be the only very God, & whom thou hast sent Iesus Christ. *Hos.* 6.6, I desire the knowledge of God, more thā burnt offrings, *Col.* 3.16, Let the word of Christ dwel in you, plenteously, in al wisedome, teaching and admonishing your owne selues, in Psalmes and Hymnes, and spiritual Songs, singing with a grace, in your harts, vnto the Lord. 2. *Thess.* 1.7.8.9, As in the 56. Answere, in (E) *Esai.* 5.13. *Ephes.* 4.17. to 20. *Hos.* 4.14. and 13.4. *Col.* 1.9.10. 1. *Cor.* 2.7.8. *Rom.* 10.3. *Act.* 3.13.14.15.17. *Luk.* 23.33.34. 1. *Cor.* 14.20. *Gal.* 4.8. *Ier.* 4.22.

E *Ier.* 17.5.6.7.8, As in the 32. Aunswere, in (C). *Ier.* 48.7. 2. *Chron.* 14.11.12. Read the testimonies of the 5. Answere, in (F): and of the 25. Answere, in (B).

F 1. *Pet.* 5.5, Decke your selues inwardly, in lowlinesse of minde: for God resisteth the proud, and giueth grace to the humble. 6, Humble your selues therefore, vnder the mightie hand of God; that he may exalt you, in du time. *Iam.* 4.6.10. *Prou.* 3.34. & 15.33. and 16.18.19. and 22.4. and 29.23. *Psa.* 25.9. and 34.18. *Iob.* 22.29. *Luk.* 14.11. to 15. *Mat.* 8.5. to 14. and 11.29. *Dan.* 10.12.1. *Kin.* 21.27.28.29. *Gen.* 18.27. *Rom.* 11.20. 1. *Cor.* 4.6.7. and 15.9.10. 1. *Chr.* 29.10. to 20. *Apoc.* 4.9.10.11. & 5.8. to the end. and 19.1.4.5.6.

G Read the testimonies of the 32. Answere, in (A).

H *Iam.* 1.17, Euery good giuing, and euery perfect gift, is from aboue, and commeth downe from the father of lights, with whō, is no variablenes, neither shadowing, by turning. *Psal.* 104.27. to 31. *Esa.* 45.7. *Psa.* 135.6.

I *Deut.* 6.5. *Mat.* 22.37, As in the 4. Aunswere. *Exod.* 20.6. *Deut.* 10.12. and 13.1. to 12. and 30.6.15.16.19.20. *Ios.* 22.5. and 23.11.

K *Psal.* 19.9, The fear of the Lord, is cleane, and endureth for euer. *Exod.* 20.20, God is come to proue you, that his fear may be before you, that ye sin not. See the 5. Answer, in (D).

*Pſ.*111.10.& 103.17.18.*Mat.*10.28.*Deut.*10.20.& 17.19. *Ex.* 1.15.16.17.20.21.*Eſa.*66.2.5.*Ph.*2.12.*Act.*10.2.35.*Lu.* 1.50.& 2.25.*Iob.*1.1.8.*Pro.*10.27.& 14.2.16.27.& 19.23.

L *Deut.*10.20,& *Mat.*4.10, As in(c)nexte before.*Apoc.*14. 7.*Deut.*6.13.and 17.1.2.3.4.*Exod.*34.14.1.*King.*9.6.7.8.9. *Ioſ.*24.14.*Luk.*1.74.75.1.*Theſſ.*1.9.

M *Mat.*16.24.25.26,As in the 110.Anſ.in(a).*Mat.*5.29, If thy right ey cauſe thee to offend,pluck it out,and caſt it frō thee:for better it is for thee, that one of thy members periſh, than that thy whole body ſhould bee caſt into hell. 30, Alſo if thy right hande make thee to offend, cut it off, and caſt it from thee: for better it is for thee, that one of thy members periſh, than that thy whole body ſhould bee caſt into hell. *Mat.*10.37.and 18.8.9.*Luk.*14.26.27.*Act.*5.29.*Deut.*13.1. to 12.*Act.*20.22.23.24.and 21.13.

112 *What is idolatry?*

It is inſteede of the onely God, or beſides that one and true God, who, in his woorde, hath reuealed himſelfe: to faigne, or to haue, any other thing, wherein to truſt A.

A *Phi.*3.18.19,As in the 103.Anſwere,in(a).1.*Chr.*16.26. Al the Gods of the people,are idols,but the Lorde made the heauens.*Gal.*4.8,When ye knew not God,ye did ſeruice vnto them, which by nature are not Gods.2.*Ioh.*9, Whoſoeuer tranſgreſſeth,and abideth not in the doctrine of Chriſt,hath not God:hee that continueth in the doctrine of Chriſt, hee hath both the father,and the ſon.*Ephe.*2.12.and 5.5.1.*Ioh.*2. 23.*Ioh.*5.23.2.*Chr.*16.12.*Ezec.*23.1.to the end.

113 *What requireth the ſecond commandement?*

That we doe not by any image, or ſhape, expreſſe God A: nether any otherwiſe worſhip him, than as, in his woord, hee hath commanded vs B.

A *Act.*17.29.We ought not to think, that the Godhead is like vnto golde, or ſiluer, or ſtone,grauen by art, and the inuention of man.*Deut.*4.15.to 20.23.25.to 29.*Eſa.*40.12.to 27.& 46.5.to 11.*Rom.*1.22.to 27.1.*Ioh.*5.21.*Dan.*3.17.18. *Num.*33.51.52.*Ex.*32.8.9.20.27.28.1.*Kin.*12.28.to 31.*Pſ.*

106.19.20.1.*Sam.*7.3.4.2.*Kin.*18.3.4.5.*Leuit.*19.4.& 26.1.

B 1.*Sam.*15.22.23, As in the 5. Answere, in(B).*Deu.*12.32, As in the 107. Ans. in(B).*Mat.*15.9.*Esa.*29.13, As in the 107. Ans. in(D): also read in the same place, *Deu.*12.8.*Num.*15.39, Remẽber al the cõmandements of the lord,& do thẽ:& seek not after your owne hart,nor after your owne eies, after the which ye go a whoring.*Deut.*5.32.33.*Psa.*106.39.

114 *Are no images,or likenesses at al then,to be made?*

God neither ought,nor by any meanes, can be expressed: and although it bee lawefull to expresse creatures, yet notwithstanding, God forbiddeth the images euen of them, to bee made,or had,to the end,to worship,or honor, either them,themselues,or God,by them A.

A *Leuit.*26.1, Yee shall make you no idols,nor grauen Image,neither rear you vp,any pillar,neither shall ye set anie Image of stone,in your land,to bow downe to it:for I am the Lord your God.1.*Tim.*6.16, God dwelleth in the light, that none can attaine vnto, whom neuer man sawe, neither can see.*Exod.*34.13.to 18.and 23.24.*Psal.*97.7.and 106.36.37. *Deut.*7.5,and 12.3.and 16.22.*Num.*33.51.52.2.*King.*18.4. *Iudg.*2.11.12.14.15.

115 *But may not images bee suffered in churches,to bee insteede of bookes,to the ignorant multitude?*

No.Neither doth it become vs, to bee wiser than God, who will haue his Church taught, not by dumme images A, but by the liuely preaching of his word B.

A *Ier.*10.8, The stocke is a doctrine of vanity. *Hab.*2.18, What profiteth the image? for the maker thereof hath made it an image,& a teacher of lies,though hee that made it,trust therein, when he maketh dumme idols.19, Woe vnto him, that saith,to the wood, awake, and to the dumme stone, rise vp,it shal teach thee: behold,it is laid ouer with gold,and siluer, and there is no breath in it. *Deut.*27.15.1.*Sam.*12.20. 21.*Psa.*115.4.5.6.7.8.& 135.15.to 19.*Esa.*44.9.to 21.*Ier.* 10.14.15.16.*Hos.*4.12.

B 2.*Timoth.*3.15, The Scriptures are able, to make thee

wise vnto saluation, through the faith, which is in Christ Iesus. 16, For the whole Scripture is giuen by inspiration of God, and is profitable to teach, to improoue, to correct, and to instruct, in righteousnes, 17, That the man of god may be absolute, being made perfect vnto al good workes. *Rom.* 10. 14. 15. 17, As in the 25. Answere, in (D). 2. *Pet.* 1. 19.

116 *What doth God require in the third commandement?*

That neither in cursing or forswearing A: neither yet in rash swearing, we should contumeliously, or vnreuerently, vse the name of God B: neither yet by holding of our peaces, or winking at them in others, be partakers of these horrible sinnes C: but that with the hiest deuotion, and reuerence, we should, at al times, vse the holy name of God D: that by our true, and constant confession E, by our calling vpon him F: and finally, by all our words, and deeds, he may be honored G.

A *Zach.* 8. 17, Let none of you imagine euil in your harts, against his neighbour, & loue no false oth: for al these, are the things that I hate, saith the Lord. *Ro.* 12. 14, Blesse thē which persecute you: blesse, I say, and curse not: *Leu.* 19. 12. 14. and 20. 9. and 24. 10. to. 17. *Mat.* 5. 33. *Mal.* 3. 5. *Zach.* 5. 1. to 5.

B *Iam.* 5. 12, Before al things my brethrē, swear not, neither by heauen, nor by earth, nor by any other oath: but let your yea, be yea, & your nay, nay, least ye fal into condemnation. *Deut.* 28. 58, Keepe & do al the words of this law, & fear this glorious, and fearful name, THE LORD THY GOD. *Eccles.* 23. 9, Accustome not thy mouth to swearing: for in it, there are many fals, neither take vp for a custom the naming of the holy one: for thou shalt not bee vnpunished for such things; 10, For, as a seruant which is oft punished, cannot be without some skar, so that hee sweareth, and nameth God continually, shall not bee faultlesse. 11, A man that vseth much swearing, shall bee filled with wickednesse, and the plague shall neuer go from his house: when hee shall offend, his fault shall be vpon him: and if hee knowledge not his sin, he maketh a double offence: and if he swear in vaine, he shal not bee innocent, but his house shall bee full of plagues. 12,

There is a word, which is clothed with death: god grant that it bee not found in the heritage of *Iacob*: but they that feare God, eſchew all ſuch, and are not wrapped in ſinne. 13, Vſe not thy mouth, to ignorant raſhneſſe: for therein is the occaſion of ſinne. *Mat.* 5. 33. to 38. *Luk.* 1. 49. *Pſal.* 8. 1. *Ier.* 10. 6. & 23. 10. 1. *Chron.* 29. 13. *Hoſea.* 4. 2. 3.

C *Leuit.* 5. 1, If any haue ſinned, that is, if he haue heard the voice of an oath, & hee can bee a witneſſe, whether hee hath ſeene, or knowne of it, if he doe not vtter it, he ſhall bear his iniquity. See the teſtimonies of the 101. Aunſ. in (A).

D Read the teſtimonies in (B), next before. *Eſay.* 45. 23.

E *Matth.* 10. 32. 33, As in the 36. Aunſwere in (C). *Rom.* 14. 11. *Phil.* 2. 9. 10. 11.

F 1. *Tim.* 2. 8, I will that men pray euery where, lifting vp pure hands, without wrath, or doubting. See the teſtimonies of the 111. Aunſ. in (C).

G Read the teſtimonies of the 102. Anſ. in (C): & of the 107. Aunſ. in (C). *Rom.* 2. 24. 1. *Tim.* 6. 1. *Col.* 3. 16. 17.

117 *Is it then ſo grieuous a ſin, to defile the name of God, by ſwearing, or curſing, that God ſhould be angrie, euen with thē alſo, who do not, as much as lieth in them, forbid, or hinder the ſame, in others?*

Vndoubtedly, it is a moſt grieuous ſinne; neither is there a greater ſinne, or any that more grieuouſly offendeth God, than the contempt of his holy name. Wherefore hee ordained, that this ſame ſin ſhould be puniſhed, euen with death A.

A *Leuit.* 5. 1, As in the 116. Aunſ. in (C). *Leuit.* 24. 10, There went out amongſt the children of Iſrael, the ſon of an Iſraëlitiſh woman, whoſe father was an Aegyptian: and this ſonne of the Iſraëlitiſh woman, and a man of Iſraëll, ſtroue together in the hoſt. 11, So the Iſraëlitiſh womans ſonne blaſphemed the name of the Lord, and curſed, & they brought him vnto *Moſes*, 12, And they put him in a ward, til he told them the mind of the Lord. 13, Then the Lorde ſpake vnto *Moſes*, ſaying: 14, Bring the blaſphemer without the hoſt, and let all that heard him, put their hands vpon his head, & let all the congregation ſtone him. 15, And thou ſhalt ſpeak

vnto the children of Israell, saying: whosoeuer curseth his God, shall beare his sinne. 16, And he that blasphemeth the name of the Lord, shall be put to death: all the congregation shal stone him to death: as wel the stranger, as he that is born in the land: when he blasphemeth the name of the Lord, let him be slaine.

118 *May not a man sweare, at any time, by the name of God?*

Yee may, when as either a Magistrate requireth the same: or necessity otherwise craueth, that faith & credit should by this meanes be confirmed, & trueth established, to the ende that both the glory of God may be aduaunced, and the saluation of others furthered: for such kind of swearing is in the word of God warranted A: and hath therefore beene, euen of the Saints, both in the old, and new Testament, rightly vsed B.

A *Deut.*6.13, Thou shalt feare the Lord thy God, & serue him, and shalt sweare by his name. *Heb.* 6.16, Men verily sweare by him that is greater than themselues, & an oath for confirmation, is among them, an end of al strife. 17, So God willing more aboũdantly to shew vnto the heirs of promise, the stablenesse of his counsel, bound himselfe by an oath, 18, That by two immutable things, wherin, it is vnpossible, that God should lie, we might haue strong consolation. *Gal.*1.20, Now the things that I write vnto you, behold, I witnesse before God, that I lie not. *Deut.*10.20. *Esa.*48.1. *Ier.*12.16. *Ios.* 2.12. *Exod.*22.10.11.

B 1. *Sam.*24.22, Swear vnto me by the Lord, that thou wilt not destroy my seede after me, &c. 23, So *Dauid* sware vnto *Saul*. *Gal.*1.20, As in (A), next before. *Gen.*21.24 & 31.53. *Ios.* 9.19. 2. *Sam.*3.35. 1. *King.*1.29.30. *Rom.*1.9.10. 2. *Cor.*1.23, & 11.31. 1. *Sam.*20.42.

119 *Is it lawfull to sweare by Saints, or other creatures?*

No: for a lawfull oath, is a calling vpon God, wherein hee is intreated, that as the only searcher of hearts, hee would giue witnesse to the trueth, and punish the swearer, if wittingly he do deceiue A. Now, this honor agreeth not vnto any creature B.

A 2. *Cor.*1.23, Now, I call God for a record vnto my soule,

that to ſpare you, I came not, as yet, vnto *Corinthus*. 2. *Cor*. 11. 31. 1. *Sam*. 20. 12. 13. 16. 17. 42.

B *Ier*. 5. 7, How ſhould I ſpare thee, for this? Thy children haue forſaken me, & ſworn by them, that are no gods. *Amos*. 8. 14, They that ſweare by the ſinne of *Samaria*, and that ſay, thy God, O *Dan*, liueth, and the manner of *Berſheba* liueth, euen they ſhall fal, & neuer riſe vp againe, *Zepha*. 1. 4. 5. *Mat*. 5. 34. 35. 36. *Iam*. 5. 12.

120 *What doth God command, in the fourth commandement?*

Firſt, that the miniſtery of the goſpel, & ſchooles, be maintained A: and that I with others, & that chiefely, vpon the Sabbath daies, doe diligently reſort vnto the Godly aſſemblies B, attentiuely heare the worde of God C, vſe the Sacraments D, ioine with the Church in publike praier E, beſtow according to my ability, ſomething vpon the poore F; and then, all my life long, to ceaſe from wicked workes, graunting the Lord, by his holy Spirit, to doe his worke in me, that ſo in this life, I may begin the ſame euerlaſting Sabbath G.

A *Tit*. 1. 5, For this cauſe left I thee in *Creta*, that thou ſhouldſt continue to redres the things that remain, & ſhouldſt ordain elders in euery city, as I appointed thee. *Ep*. 4. 11, Chriſt gaue ſome, to be Apoſtles, & ſome Prophets, & ſome euãgeliſts, & ſome Paſtors, & teachers, 12, For the gathering together of the Saints, for the work of the miniſtery, & for the edificatiõ of the body of chriſt, 13, Til we al meet together, (in the vnity of faith, & knowlege of the Son of god) vnto a perfect mã, & to the meaſure of the age, of the fulnes of chriſt, &c. 1 *Cor*. 9. 14, The lord hath ordained, that they which preach the goſpel, ſhould liue of the goſpel. *Luk*. 10. 7, The laborer is worthy of his wages. *Gal*. 6. 6, Let him that is taught in the word, make him that hath taught him, partaker of all his goods, 7, Be not deceiued; God is not mocked, &c. 8, For he that ſoweth to his fleſh, ſhal of the fleſh, reape corruption: but he that ſoweth to the ſpirite, &c. 1. *Tim*. 4. 13, Giue attendance to reading, to exhortation, & to doctrine. 16, Take heed to thy ſelfe, & vnto doctrine: cõtinue therein, for in doing this, thou

 ſhalt

ſhalt both ſaue thy ſelfe, and them that heare thee. 2. *King.* 2. 3. 5, The children of the Prophets, which were at *Beth-el*, and at *Ierico*, came to *Eliſha* &c. 2. *Tim.* 3. 15, Thou haſt knowne the holy Scriptures of a child, &c. *Tit.* 1. 5. to 10. 1. *Tim.* 3. 1. to 16. 1. *Cor.* 9. 4. to 17. *Rom.* 15. 27. *Deut.* 10. 9. & 18. 1. 2. *Nu.* 3. 13. & 18. 20. 21. *Ioſua.* 13. 14. 33. & 18. 7. *Ezech.* 44. 9. 10. 15. 16. 20. to the end. *Leuit.* 21. 1. to the end. 2. *Tim.* 2. 2. & 3. 14. 15. & 4. 1. 2. 1. *Tim.* 4. 6. & 5. 17. 18. 21. 22. *Act.* 22. 3.

B *Pſal.* 68. 26, Praiſe yee God, in the aſſemblies, and the Lord, yee that are of the fountaine of Iſraell. *Act.* 15. 21, *Moſes* of old time, hath in euery city, them that preach him, ſeeing he is read in the Synagogues euerie Sabbath day. *Eſa.* 58. 13, If thou turne away thy foote from the Sabbath, from doing thy will, on my holy day, and call the Sabbath a delight, to conſecrate it, as glorious to the Lord, & ſhalt honor him, not doing thine owne waies, nor ſeeking thine own wil, nor ſpeaking a vaine worde, 14, Then ſhalt thou delight in the Lord, & I will cauſe thee to mount vpon the hie places of the earth, and feed thee with the heritage of *Iacob* thy Father: for the mouth of the Lord hath ſpoken it. *Pſal.* 40. 9. 10. & 42. 1. 2. 4. 5. & 84. 1. 2. 3. 4. 10. *Acts.* 2. 42. 46. *Mat.* 12. 1. to 9. & 13. 54. & 18, 19. *Act.* 13. 14. to 18. *Luk.* 4. 16. 17. 18. 20. 21. 22. & 13. 11. to 18. & 14. 1. to 7. *Mar.* 6. 1. 2. *Numb.* 15. 32. to 37. *Exod.* 16. 19. 20. 22. to 31. & 31. 12. to 18. *Ezech.* 20. 12. *Nehe.* 13. 15. to 23.

C 1. *Theſ.* 2. 13, When yee receiued of vs, the worde of the preaching of God, yee receiued it not as the worde of men, but as it is indeed, the word of God. *Act.* 16. 14, The Lorde opened *Lidaes* hart, that ſhe attended vnto the things which *Paul* ſpake. 1. *Cor.* 14. 19, I had rather in the Church, to ſpeake fiue words with my vnderſtanding, that I might alſo inſtruct others, than ten thouſand words in a ſtrange tongue. *Heb.* 2. 1. to 5. 1. *Theſ.* 5. 20. 21. *Pro.* 1. 20. to 32. & 8. 32. to the end. *Ierem.* 29. 18. 19. *Pro.* 28. 9. *Iohn.* 8. 47. 1. *Ioh.* 4. 6. *Iohn.* 10. 4. 1. *Cor.* 14. 1. to 34. *Deut.* 18. 18. 19. *Mat.* 10. 14. 15. *Luk.* 10. 16. *Eſay.* 55. 1. 2. 3

D 1. *Cor.*

D 1.*Cor*.11.17.18.20.21.22. to the end, as in the 92. Aunſ. in (c). *Act*.2.42.& 20.7.

E 1.*Cor*.14.15, What is it then? I will pray with the ſpirit, but I will pray with the vnderſtanding alſo; I will ſing with the ſpirit,but I wil ſing with the vnderſtanding alſo;16,Elſe, when thou bleſſeſt with the ſpirit, how ſhall he that occupieth the roome of the vnlearned, ſay, Amen, at thy giuing of thanks, ſeeing he knoweth not what thou ſaieſt? 1.*Tim*.2.1. 2.3.8.9.*Mat*.18.19.

F 1.*Cor*.16.2, Euerie firſt day of the weeke, let euerie one of you, put aſide by himſelfe, and lay vp as God hath proſpered him, that then there be no gatherings when I come. *Act*.2.42.46.47.

G *Eſay*.58.13.14, as in (B) next before. *Eſay*.56.2.4.5.6.7. &.66.23. *Leuit*.16.29.30.31. &.23.27. *Numb*.29.7. *Heb*. 4.3.to.12.

121 *What doth Godinioine vs, in the fift commaundement?*

That vnto parents, and likewiſe vnto all, that haue any authoritie of gouernment ouer vs, we do giue due honor, loue, and faithfulnes, & with ſuch obedience as is meete, ſubmit our ſelues vnto their Godly commandements & chaſtiſements A: and alſo patiently, to tolerate their vices and manners B: alwaies bearing in minde this, that it is the wil of God, by their miniſtery, to rule and gouerne vs C.

A *Tit*.3.1,Be ſubiect to principalities, & powers, be obedient,and ready to euery good worke.

B *Pro*.23.22. Obay thy father that hath begotten thee,& deſpiſe not thy mother, when ſhe is old. *Exod*.22.28, Thou ſhalt not raile vpon the iudges, neither ſpeake euill of the ruler of thy people. *Eccle*.10.20. *Heb*.12.9.10.11. 1.*Pet*.2. 18.to.24.*Gen*.9.20.to 28.

C *Rom*.13.1, The powers that be, are ordeined of God. 4. They are the miniſters of God,for thy wealth,and to take vengeance on him that doth euil.

122 *Shew me yet more largely the ſpeciall duties of certaine perſons; and firſt of thoſe duties, that doe ſtand chiefely in obedience:*

first therefore tel me, what is the duty of subiects towards their Princes, and other Magistrates?

The holy Apostles, Saint Paul, and Saint Peter, (declaring, that the higher powers are ordeined of God, & that whosoeuer, doth resist the power, doth resist the ordinance of God, and doe purchase to themselues, damnation) do streitly charge, al subiects, to feare, loue, and honor their Prince: humbly to obay al their Princes godly Lawes, and commandements, and his ministers, or officers: & that not for feare only, but for conscience sake also: to pay all tributes and subsidies, due to their Prince: and with al their goods, and bodies, faithfully to serue their Prince A: hartily, to pray to God, for their Prince, that hee may continue, & increase in goodnesse, & Godlinesse: or for his amendment, if it chance that he be euill: and in all thinges, to be themselues, good subiects, that god may the rather bielle them, with a good Prince B.

A *Rom.*13.1, Let euerie soule bee subiect vnto the higher powers: for there is no power but of God: and the powers that be, are ordeined of god. 2, Whosoeuer therfore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to themselues, iudgement. 3, For Princes are not to be feared for good workes, but for euil: wilt thou then be without feare of the power? Doe well: so shalt thou haue praise of the same. 4, For he is the minister of God, for thy wealth: but if thou doe euil, feare: for he beareth not the sword for nought: for he is the minister of God, to take vengeance, on him that doth euil. 5, Wherefore ye must be subiect, not because of wrath onely, but for conscience sake. 6, For, for this cause ye pay also tribute: for they are gods Ministers, applying themselues, for the same thing. 7, Giue to all men therefore, their dutie: tribute, to whom yee owe tribute: custome, to whom custome: feare, to whom feare: honor, to whom ye owe honor. 1.*Pet.*2.13, Submit your selues to al maner ordinance of man, for the Lords sake, whether it be vnto the king, as vnto the superior, 14, Or to gouernors, as vnto them that are sent of him, for the punishment of euil doers,

doers,& for the praiſe of them,that do well.15,For ſo is the will of God &c. 17, Feare God, honor the king. *Act.*5.28, Did not we ſtreitly command you, that ye ſhould not teach in this name? And behold,ye haue filled *Ieruſalem* with your doctrine, &c. 29, Then *Peter* and the Apoſtles aunſwered, and ſaid, we ought rather to obay God, than men.

B 1.*Tim.*2.1, I exhort therefore, that firſt of all, ſupplications, praiers, interceſſions, and giuing of thankes,be made for all men, 2, For Kings, and for al that are in autority,that we may lead a quiet, and a peaceable life, in all Godlineſſe, and honeſty. 3, For this is good and acceptable in the ſight of God our Sauiour, 4, Who will that all men ſhall bee ſaued, and come vnto the knowledge of the trueth. *Matth.* 22.21, Giue to *Cæſar*, the thinges which are *Cæſars*, & giue vnto God thoſe thinges, which are Gods,*Iude.*8.9.*Mat.*17. 24. to the end. *Ioſua.*1.17.18. *Pro.*24.21. *Numb.*16.1.to 36. & 41. to the end.

123 *Now,tell me, the duties of children to their parents.*

The holy Scriptures do teach children, to obay their parents, and to ſerue them, to feare, loue, honor, and reuerence them, not only in worde,and deed, but in their hearts & minds alſo A: to follow their good precepts, and examples of life B: patiently to take correction at their hands C: to make continual and harty praiers vnto God, for them D: to relieue,and nouriſh their Parents, if they fall into pouerty, or decay E: and in all pointes, (by ſhewing themſelues obedient, and good children)to moue their parents,to be louing and good vnto them F.

A *Epheſ.*6.1, Children, obay your parents in the Lord, for this is right.2, Honor thy father & mother,(which is the firſt commandement,with promiſe) 3, That it may be wel with thee,& that thou maieſt liue long on earth.*Exod.*21.17. Hee that curſeth his father, or his mother, ſhall die the death. *Leuit.*19.3, Ye ſhal fear,euery man his mother,& his father. *Col.*3.20.*Pro.*20.20.& 10.1.& 19.26.& 23.22.24.25.& 30. 11.17.*Luk.*2.51.*Deut.*21.18.to 22. *Iudg.*14.2. 1.*Cor.*7.36. 37.38.*Ier.*35.6.14.18.19. *Num.*30.4.5.6.

B *Pro.*1.8, Heare thy fathers instruction, and forsake not thy mothers teaching. *Pr.*30.17, The eie that mocketh his father, and despiseth the instruction of his mother, let the rauens of the valley, pluck it out, & the yong eagles eat it. *Pro.* 4.1.&13.1.

C *Heb.*12.9, We haue had the fathers of our bodies, which corrected vs, & we gaue thē reuerence: should we not much rather be in subiectiō, vnto the father of spirits, that we might liue? 1.*Pet.*2.18.to 24, As in the 125. Aunſ.

D 1. *Tim.*2.1.2, As in the 122. Aunſ. in (B).

E *Mar.*7.9, Ye reiect the commandement of God, that ye may obserue your own traditiō. 10, For *Moses* said, honor thy father, & thy mother: & whosoeuer shall curse father or mother, let him die the death. 11, But ye say, if a mā say to father, or mother, *Corban*, that is, by the gift that is offered by me, thou maiest haue profit, he shal be free. 12, So ye suffer him, no more to doe any thing, for his father, or his mother, 13, Making the word of God, of no authority, by your tradition, which ye haue ordeined. 1.*Tim.*5.4.17.18.

F *Mat.*5.46, If ye loue them, which loue you, what reward shal ye haue? Do not the Publicanes euen the same? 47, And if you be friendly to your brethren only, what singular thing doe you? Doe not euen the Publicanes likewise?

124 *I would now haue thee to shew me, what thou hast learnd, cōcerning the duty of spiritual childrē, as parishioners, & hearers, towards their pastors, and preachers, as their spiritual fathers:* 1.*Cor.*4.15.

Parishioners, and hearers, are in the wooꝛd of God, commanded, to giue vnto their pastoꝛs, & pꝛeachers, double honoꝛ; that is, as wel to reuerence, & obay thē, as also to assist & aid thē, in woꝛd & deed A: with their goods to maintain thē B: & lastly to be most careful that the good seede of gods woꝛd, by thē sowen, do not, thꝛough the lack of their good heed taking, & foꝛ want of their folowing of the same, perish, as cast into barrē grounds C.

A *Tim.*5.17, The elders that rule well, are worthy of double honor, especially they which labour in the worde & doctrine. 18, For the Scripture saith, thou shalt not mouzell the

mouth

mouth of the ox, that treadeth out the corn: & the laborer is worthy of his wages. 1. *Cor.* 4. 1, Let a mā ſo think of vs, as of the miniſters of Chriſt, and diſpoſers of the ſecretes of God. 2. *Theſſal.* 3. 14, If any man obey not our ſaying, note him by a letter, and haue no company with him, that he may bee aſhamed. 2. *Tim.* 4. 16, At my firſt aunſwering no man aſſiſted me, but al forſooke me: I pray God that it may not bee laide to their charge. 17, Notwithſtanding the Lord aſſiſted mee, and ſtrengthned me, that by mee, the preaching might bee fully knowen &c. 1. *Tim.* 5. 19, Againſt an elder, receiue no accuſatiō, but vnder two, or three witneſſes. 1. *Theſ.* 2. 13, As in the 20. Anſwere, in (c). *Gal.* 4. 14. 15. 2. *King.* 12. 2. 2. *Chron.* 20. 20. *Malac.* 2. 7. *Ier.* 5. 12, 13. 14. *Eſa.* 30. 9. to 15. *Hoſea* 4. 4. *Heb.* 13. 7. *Act.* 12. 5. 1. *Theſſal.* 5. 12. 13. *Rom.* 1. 5. 2. *Tim.* 1. 16. 17. 18.

B 1. *Cor.* 9. 14, *Luk.* 10. 7, *Gal.* 6. 6. 7. 8, As in the 120. Anſwer, in (A). 1. *Tim.* 5. 17. 18, As in (A) next before.

C *Heb.* 2. 1, We ought diligētly to giue heed, to the things, which we haue heard, leaſt at any time, wee ſhould let them ſlip. 2, For if the word ſpoken by Angels, was ſteadfaſt, and euery tranſgreſſion, and diſobedience, receiued a iuſt recompence of rewarde, 3, How ſhall wee eſcape, if wee neglect ſo great ſaluation, which at the firſt began to bee preached by the Lord, and afterwardes, was confirmed vnto vs, by them that heard him, 4, God bearing witneſſe thereto, both with ſignes & woonders, & with diuerſe miracles, and gifts of the holy Ghoſt, according to his owne wil? *Luk.* 8. 4. to 16. 1. *Pet.* 2. 1. 2. 3. Read the teſtimonies of the 120. Anſwere, in (c).

125 *Declare now, the duty of ſeruants.*

Seruants are thus taught their duties, to their maſters, in the holy Scriptures: *Epheſ.* 6. 5. 6. 7. 8, and *Coloſ.* 3. 22, Seruants, be obedient vnto them that are your maſters, according to the fleſh, in al things, not with ey ſeruice, as men pleaſers, but in ſinglenes of hart, fearing God. 23, And whatſoeuer ye do, do it hartily, as to the Lord, and not vnto men. 24, Knowing that of the Lord, ye ſhal receiue the reward of the inheritance: for ye

serue the Lord Christ. *Tit.*2.9, Let seruants be subiect to their maisters, and please them in all things, not aunswering againe, 10, Neither pikers, but that they shewe all good faithfulnesse, that they may adorne the doctrine of God our Sauiour in all things. 1.*Tim.*6.1, Let as many seruãts as are vnder the yoke, count their maisters worthy of al honour, that the name of God, and his doctrine, bee not euil spoken of. 2, And they which haue beleeuing maisters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithfull and beloued, and partakers of the benefit. 1.*Pet.*2.18, Seruantes, be subiect to your maisters, with all feare, not onely to the good, and curteous, but also to the frowarde. 19, For this is thanke worthy, if a man for conscience towards God, indure griefe, suffering wrongfully. 20, For what praise is it, if when ye be buffeted for your faults, ye take it patiently? But if when ye do wel ye suffer wrong, and take it patiently, this is acceptable to god. 21, For hereunto, yee are called: for Christ also suffered for vs, leauing vs an ensample, that ye should follow his steppes. 22, Who did no sinne, neither was there guile found in his mouth. 23, Who whē he was reuiled, reuiled not again: when he suffered, hee threatned not, but committed it to him, that iudgeth righteously. *Gen.*24.12.13.14.33.34.49. and 31.38. to 43.

126 *What is the duty of the yonger sort, towards the elders?*

To behaue themselues reuerently and curteously, towards them, both in gesture, word and deede A.

A *Leuit.*19.32, Thou shalt rise vp before the hoare head, and honour the person of the ould man, and dread thy God. *Rom.*12.10, In giuing honor, go one before another. *Ephes.*4. 32, Be curteous one to another. 1.*Pet.*5.5, Ye yonger, submit your selues vnto the elders, & submit your selues euery man one to another: decke your selues inwardely in lowlinesse of minde, for God resisteth the proud, and giueth grace, to the humble. *Eph.*5.21. *Luk.*14.7. to 12.

127 *Now, on the other side, touching gouernment: first, tel me, what is the duty of Princes, & other magistrats, towards their subiects?*

Princes, as Emperors, Kings, & Queenes, in their dominions,

ons, ought firſt of all ſincerely, to prouide, for the eſtabliſhing, and profeſſion, of true religion A: ſecondly, vprightly, to adminiſter iuſtice, to al their ſubiectes, to the puniſhing of the bad, and cheriſhing of the good B: and laſtly, euery way to procure, with a moſt tender, and fatherly care, the good and peace of their ſubiectes, both for their owne life time, and afterwardes alſo, what they may C: And the duty of other inferior magiſtrates, who are ſent of theſe, is; faithfully, according to their ſeueral callings, to ſerue theſe, to the former three ends.

A *Deut.* 17.18, When the King ſhall ſit vpon the throne of his kingdome, then ſhal he write him this law, repeated in a booke, by the Prieſtes of the Leuites. 19, And it ſhal be with him, and he ſhal read therein, al the daies of his life, that hee may learne to feare the Lorde his God, and to keepe all the words of this lawe, and theſe ordinaunces, for to doe them: 20, That his heart be not lifted vp aboue his brethren, & that he turne not from the cõmandement, to the right hand, or to the left, but that he may prolong his daies, in his kingdome, he, and his ſonnes, in the middeſt of *Iſrael.* 2. *Chron.* 19.8, In *Ieruſalem* did *Iehoſaphat* ſet of the Leuites, and of the Prieſts, and of the chiefe of the families of *Iſrael*, for the iudgement, and cauſe, of the Lord. *Eſa.* 49.23, Kings ſhall bee thy nourcing fathers, and Queens ſhal be thy nources: they ſhal worſhip thee with their faces towards the earth, and lick vp the duſt of thy feet. *Ioſ.* 1, 7.8.9. *Eſa.* 32.1. to 7. 1. *Chr.* 16.4.2. *Chr.* 8.14.15. & 19.3.4 8. to the end. & 20.3. 2. *King.* 18.4. and 23. 1. to 29. 1. *King.* 10.9. and 2.4.5. *Exod.* 18.20.

B *Rom.* 13.3.4.6. and 1. *Pet.* 2.14, As in the 122. Anſwere, in (A). 1. *Tim.* 2.2, As in the 122. Anſ. in (B). 1. *King.* 10.9, The Lord thy God, made thee King to do equity and righteouſnes. 2. *Chr.* 19.4. to 8. *Pſal.* 101. 1. to the end. *Eſa.* 32.1. to 7. *Ier.* 21.12, and 22.2. to 11. *Pro.* 29.4.

C *Numb.* 27.12, The Lorde ſaid vnto *Moſes* &c. 13. Thou ſhalt bee gathered vnto thy people &c. 15, Then *Moſes* ſpake vnto the Lorde, ſaying, 16, Let the Lorde God of the ſpirits of al fleſh, appoint a man, ouer the congregation, 17,

Who

who may goe out, and in, before them, and leade them out, and in, that the congregation of the Lord, bee not as ſheepe which haue not a ſheepheard. 18, And the Lord ſaide vnto *Moſes*, take thee *Ioſua*, the ſonne of *Nun*, &c. 21, At his word ſhal they goe out, and at his woorde ſhal they come in, &c. 1. *King*. 1. 17. 18. 20. 21. 27. 28. 29. 30. to the end.

D 1. *Pet*. 2. 14, As in the 122. Anſwere, in (A). 2. *Chr*. 19. 4. to 8. *Exod*. 18. 13. to the end. *Pſal*. 2. 10. 11. 12.

128 *What is the dutie of Parents towards their children?*

The duety of Parentes towardes their children, (as the ſame Apoſtle Saint Paul teacheth) is to bring them vp, euen from the cradle, in the feare, and nurture of the Lorde: in ſhamefaſtnes, hatred of vice, and loue of al vertue A: and to bee themſelues, vnto their children, examples of al godlines, and vertuouſnes B: and they ought to ſee their children kept from idlenes the mother of al miſchiefes, and brought vp, either in learning, or in ſome good ſcience, or art, whereby they may get their liuinges, with honeſtie, and truth, when they doe come to age C.

A *Epheſ*. 6. 4, Fathers, prouoke not your children to wrath: but bring them vppe in inſtruction, and information of the Lord. *Pſa*. 78. 5, God eſtabliſhed a teſtimony in *Iacob*, and ordeined a law in Iſrael, which hee commaunded our fathers that they ſhould teach their children: 6, That the poſterity might knowe it, and the children which ſhould bee borne, ſhould ſtand vp, and declare it to their children: 7, That they might ſet their hope on God, and not forget the woorkes of God, but keep his commandements. *Pro*. 23. 13, Withhold not correction from the child if thou ſmite him with the rod, he ſhal not dy. 14, Thou ſhalt ſmite him with the rodde, and ſhalt deliuer his ſoule from hel. *Prouerb*. 13. 24, He that ſpareth his rod, hateth his ſonne: but he that loueth him, chaſtiſeth him, betimes. *Coloſ*. 3. 21. *Exod*. 12. 26. 27. *Deut*. 4. 9. 10. and 6. 6. to 10. and 11. 18. 19. 20. 21. & 32. 46. *Ioſ*. 4. 6. 7. *Gen*. 18. 17. 18. 19. *Pro*. 22. 6. 15. and 19. 18. and 29. 15. 17. *Hebr*. 12. 7. 8. 9. 1. *Sam*. 2. 12. to 18. *Verſe* 22. to 26. and ſo to the end. 1. *Sam*. 4. 1. to the end. What ſeuerity *Ely* ſhould further haue

vſed

vsed against his sonnes, is to be seen, *Deut.* 21.18. to 22.

B 1. *Thes.* 1.6, Ye became followers of vs, and of the Lord; and receiued the woord, in much affliction, with ioy of the holy Ghost, 7, So that yee were as ensamples, to all that beleeue, in *Macedonia* and *Achaia*. 8, For from you sounded out the word of the Lord, not in *Macedonia*, and *Achaia* only: but your faith also which is towardes God, spread abroad in all quarters, that we neede not, to speake any thing. 9, For they themselues shew of you, what maner of entring in, wee had vnto you, and how you turned to God &c. *Tit.* 2.7, Aboue al things, shew thy selfe, an ensample of good workes, with vncorrupt doctrine, with grauity, integrity, 8, And with the wholesome word, which cannot be reproued, that he which withstandeth may be ashamed, hauing nothing concerning you, to speak euil of.

C 2. *Cor.* 12.14, I wil not be slothful to your hindrance, for I seek not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the childrē. *Pr.* 21.25, The desire of the slothfull, slaieth him: for his handes refuse to worke. *Prouer.* 28.19, Hee that tilleth his land, shal be satisfied with bread: but he that followeth the idle, shalbe filled with pouertie. *Gen.* 30.30.

129 *Shew me now, the duty of spritual fathers, as pastors, or preachers, towards their parishioners, & hearers, as their spiritual children.*

The duty of a minister, pastor, or preacher, is, to feed the people committed vnto him: especially, by preaching of the word of God, amongst them, painfully, and faithfully A: he ought also to administer the sacraments vnto his people, sincerely, according to Christs ordinance B: and to catechise them, that stand in need thereof, diligently C: & lastly, by his life, to giue al others good example, to obey the word; & to do what he can, (by exhortation, admonition, reprehensiō, & by exercising otherwise, of his autority, euery way, in time & place, both publikely and priuately) to cause others to doe the like D.

A 1. *Pet.* 5.1, The elders which are amongest you, I beseech, which am also an elder, & a witnes of the sufferings of

Christ, and also a partaker of the glory that shal be reueiled: 2, Feede the flocke of God, which dependeth vpon you, caring for it not by constraint, but willinglie: not for filthie lucre, but of a ready mind: 3, Not as though ye were Lords ouer Gods heritage, but that yee may be ensamples to the flock. 4, And when the chiefe sheephard shal appear, ye shal receiue an incorruptible crowne of glory. *Ezech.* 3. 17, Son of man, I haue made thee a watch man, vnto the house of *Israel*: therefore, hear the woord, at my mouth, and giue them warning from me. 18, When I shal say vnto the wicked, thou shalt surely die, and thou giuest him not warning, nor speakest, to admonish the wicked, of his wicked way, that he may liue, the same wicked man shall dy in his iniquity, but his blood wil I require at thy hande. 19, Yet, if thou warne the wicked, and he turne not from his wickednesse, nor from his wicked way, he shall dy in his iniquity, but thou hast deliuered thy soule. 2. *Timot.* 4. 1, I charge thee before God, and before the Lord Iesus Christ, which shal iudge the quick and the deade, at his appearing, and in his kingdome: 2, Preach the word: be instaunt in season, and out of season: improoue, rebuke, exhort, with all long suffering and doctrine. 3, For the time will come, when they will not suffer wholesome doctrine: but hauing their eares itching, shal after their own lustes, get them an heap of teachers, 4, And shall turne their eares from the truth, and shall bee giuen vnto fables: 5, But watch thou in all things: suffer aduersity: doe the woorke of an Euangelist: make thy ministery fully knowen. 1. *Corint.* 9. 16, Woe is vnto mee, if I preach not the Gospel. *Ierem.* 48. 10, Cursed be that man, that dooth the woorke of the Lord negligently. *Malac.* 2. 7, The Priestes lippes shoulde preserue knowledge, and they should seeke the lawe, at his mouth: for hee is the messenger of the Lorde of hostes. *Hos.* 4. 6, My people are destroied for lack of knowlege: because thou hast refused knowledge, I wil also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the law of thy God, I wil also forget thy children.

B 1.*Cor*.11.23.24.25.26, As in the woꝛdꝭ of the inſtitution of the Loꝛdes Supper, in the 89. Aunſwere. *Matth*.28.19, As in the 83. Aunſwere.

C *Matth*.13.51, Ieſus ſaide vnto them, vnderſtand yee all theſe thinges? They ſaide vnto him, yea Lorde. *Galath*. 6.6, As in the 120. Aunſwere, in (A). *Rom*. 2.18. *Luk*.1.4. *Hebr*. 6.1.2. *Hebr*. 5.11, Wee haue many thinges to ſaie, which are harde to bee vttered, becauſe yee are dul of hearing. 12, For, when as concerning the time, yee ought to bee teachers, yet haue yee neede againe that we teach you, the firſt principles of the woorde of God, and are become ſuch as haue neede of milke, and not of ſtrong meate: 13, For euerie one that vſeth milke, is inexpert in the woorde of righteouſneſſe; for hee is a babe. 14, But ſtrong meate belongeth vnto them, that are of age, which through long cuſtome, haue their wits exerciſed, to diſcerne, both good, and euil. *Mat*, 16.13, Ieſus asked his Diſciples, ſaying, whom do men ſay that I the ſonne of man, am? 14, And they ſaid, ſome ſay *Iohn Baptiſt*: and ſome *Elias*: and others *Ieremias*: or one of the Prophets. 15, He ſaid vnto them, but whom ſay yee that I am? 16, Then *Simon Peter* anſwered, and ſaide, thou art the Chriſt, the ſonne of the liuing God. 17, And Ieſus aunſwered, and ſaide, bleſſed art thou, *Simon*, the ſonne of *Ionas*: for fleſh and bloode hath not reueiled it vnto thee, but my father, which is in heauen. 1.*Corinth*.3.1, I coulde not ſpeake vnto you brethren, as vnto ſpirituall men, but as vnto carnall, euen as vnto babes in Chriſt. 2, I gaue you milke to drinke, and not meate: for yee were not yet able to beare it, neither yet nowe are yee able. 3, For yee are yet carnall. *Matthew* 17.25. *Iohn*. 6.5. *Acts*. 19.1, to 8.

D 2.*Temoth*.4.1.2.3.4.5, As in (A). next before. *Act*. 6. 4, Wee will giue our ſelues, continually, vnto praier, and to the miniſtration of the woorde. *Act*.20.20, I kept back nothing that was profitable, but haue ſhewed you, and caught you, openlie, and thoroughout euerie houſe. 28,

Take heed therefore vnto your ſelues, and vnto al the flock, whereof the holy Ghoſt hath made you ouerſeers, to feede the Church of God, which he hath purchaſed with his owne blood. 31, Watch, and remember, that by the ſpace of three years, I ceaſed not, to warne euery one, both night, and day, with teares. *Actes.* 17. 16, *Pauls* ſpirite was ſtirred in him, when he ſaw the citty ſubiect to idolatry. 17, Therefore hee diſputed in the Synagogue, with the Iewes, and with them that were religious, and in the market dailie, with whomſoeuer he met. *Tit.* 2. 7. 8, As in the 127. Aunſwere, in (B). Reade the teſtimonies, of the 101. Anſwere, in (C). *Mark* 16. 15. 16, As in the 100. Aunſwere, in (A). *Eſai.* 56. 10, Their watch men are all blinde, they haue no knowledge: they are al dumbe dogs, they cannot barke: they lie, & ſleep, and delite in ſleeping. 11. And theſe greedie dogges can neuer haue enough: al theſe ſheephards cannot vnderſtand: for they all looke to their owne way, euerie one for his aduauntage, and for his owne purpoſe. 12, Come, I will bring wine, and wee will fill our ſelues with ſtrong drink, and to morrow ſhal bee as this day, and much more abundant. *Zach.* 11. 15, The Lord ſaid vnto me, take to thee yet the inſtruments of a fooliſh ſheepheard. 16, For loe, I wil raiſe vp a ſheepeheard in the lande, which ſhal not looke for the thing that is loſt, nor ſeeke the tender Lambes, nor heale that that is hurt, nor feede that that ſtandeth vp: but he ſhal eat the fleſh of the fat, and teat their clawes in peeces. 17, O idol ſheepeheard, that leaueth the flocke: the ſworde ſhall bee vpon his arme, and vpon his right eie. His arme ſhall bee cleane dried vppe, and his right eie ſhall bee vtterly darkened. *Eſai.* 58. 1, Cry aloude, ſpare not: lift vppe thy voice like a trumpet, and ſhewe my people their tranſgreſſion, and to the houſe of *Iacob*, their ſinnes. *Eſaie* 62. 1, For *Sions* ſake, I wil not hold my tongue, and for *Ieruſalems* ſake, I will not reſt, vntill the righteouſneſſe thereof, breake foorth as the light, and the ſaluation thereof, as a burning lampe. *Epheſ.* 4. 11. 12. 13, As in the 120. Anſ. in (A). *Eſai.* 61. 1, The ſpirit of the Lord God, is

vpon

vpon me, therefore hath the Lord annointed mee: hee hath ſent me to preach good tidinges vnto the poore, to binde vp the broken hearted, to preach liberty to the captiues, and to them that are bound the opening of the priſon, 2, To preach the acceptable year of the Lord, & the day of vengeance of our God, to comfort al that mourne, 3, To appoint vnto the that mourne in *Sion*, and to giue vnto them beauty for aſhes, the oile of ioy, for mourning, the garment of gladneſſe, for the ſpirite of heauineſſe, that they might be called trees of righteouſneſſe, the planting of the Lord, that hee might bee glorified. 1. *Theſ.* 2. 4, As we were allowed of God, that the Goſpel ſhould bee committed vnto vs, ſo wee ſpeake, not as they that pleaſe men, but God, which trieth our harts. 2. *Cor.* 11. 28, I am cũbred daily, & haue the care of al the churches. 29, Who is weake, and I am not weake? Who is offended, & I burne not? 1. *Tim.* 3. 1. to 16. & 5. 20. 21. 22. *Tit.* 1. 5. to 10. *Mat.* 20. 25. to 29.

230 *Proceed now, to the duties of maſters and houſholders.*

Maſters, and houſholders, as they are become in ſteede of Parents to their ſeruants, & families, ſo ought they to refraine them, from idleneſſe A; and by diligent inſtruction, and good example, to bring vp their ſeruants, and houſholds, in honeſt & comely manners, and in al vertue B: and they ought to inſtruct their appzentiſes, in the knowledge of their occupations, euen as Parents would teach their own children, without al fraud, delaying, or concealing, whatſoeuer C: and when correction is neceſſary, they ought to giue it them, with ſuch diſcreation, pitty, and deſire of amendment, as louing Parents vſe to deale with their deere children, remembring alwaies, that they haue alſo a maſter in heauen D.

A 1. *Tim.* 5. 8, If there be any which prouideth not for his owne, and namely, for them of his houſhold, he denieth the faith, and is worſe than an infidel. Read the teſtimonies of the 228. Anſ. in (c). *Gen.* 30. 30.

B *Gen.* 18. 17, And the Lord ſaid, ſhall I hide from *Abraham*, that thing which I doe, 18, Seeing that *Abraham* ſhal

be indeed, a great, and a mighty nation, and all the nations of the earth shall be blessed in him? 19, For I know him that hee will commaund his sonnes, and his household after him, that they keepe the way of the Lord, to doe righteousnesse and iudgement, that the Lord may bring vpon *Abraham*, that he hath spoken vnto him. Read the 4. Commaundement. *Ios.*24.15, I, and my household wil serue the Lord. *Ester.*4.16. I, and my maides will fast likewise. 1.*Tim.*5.14, I will that the yonger weomen marry, and beare children, and gouern the house, and giue no occasion to the aduersarie to speake euill. Reade the testimonies of the 128. Aunswere, in (B). *Tit.*2.3.4.5. *Prouer.*31.1. to the end. *Acts.*10.1.2. *Psal.*101.6. 7. *Prouer.*29.21.

C *Deut.*24.14, Thou shalt not oppresse an hired seruant, that is needy and poore, neither of thy brethren, nor of the stranger, that is in thy land, within thy gates. 15, Thou shalt giue him his hire, for his day, neither shall the Sun go down, vpon it: for he is poore, & therewith susteineth his life: least he crie against thee, vnto the Lord, and it be sinne vnto thee. *Colos.*4.1, Yee masters, doe vnto your seruauntes, that which is iust, and equall, knowing that yee also haue a master, in heauen.

D *Leuit.*25.43, Thou shalt not rule ouer him cruelly, but shalt feare thy God. *Pro.*29.19, A seruant will not be chastised with wordes; though he vnderstand, yet hee wil not aunswere. *Pro.*26.3, Vnto the horse belongeth a whippe, to the asse a bridle; and a rod to the fooles backe. *Pro.*20.30, The blowne sse of the wound serueth, to purge the euill, and the stripes within the bowels of the belly. *Pro.*29.21, He that delicately bringeth vp his seruant from youth, at length he will be euen as his Sonne. *Col.*4.1, As in (C) next before. *Ephe.*6.9, Yee masters, doe the same thinges vnto them; putting away threatning. *Ephes.*4.31, Let all bitternesse & anger, & wrath, crieng, & euill speaking, be put away from you, with all maliciousnesse. 32, Be courteous one to an other, & tender hated, forgiuing one an other, euen as God for Christs sake, for-

gaue

gaue you. *Exod.*21.2.26.27. *Leuit.*19.13. and 25.39.to 44. *Deut.*15.12.to 19. *Iob.*31.13.14.15. *Ier.*34.14.to 20.

131 *Tel me now the duties of husbands towards their wiues?*

The Apostle Saint Peter, (who was himselfe a married man) and Saint Paul also doth teach maried men, to liue with their wiues discreetly, according to knowledge, and without all bitternesse: and to loue, cherish, and to nourish their wiues, euen as their owne bodies: yea, that husbands ought to loue their wiues, euen as Christ loued the Church, and gaue himselfe for it, to sanctifie it A.

A. 1. *Pet.*3.7. Ye husbands, dwel with your wiues, as men of knowledge, giuing honour vnto the woman, as vnto the weaker vessell, euen as they which are heires together of the grace of life, that your praiers be not interrupted. *Ephes.*5.25. Husbands, loue your wiues, euen as Christ loued the church, and gaue himselfe for it, 26. That hee might sanctifie it, and cleanse it, by the washing of water, through the woord, 27. That he might make it vnto himselfe a glorious Church, not hauing spot or wrinckle, or any such thing: but that it should be holy, & without blame. 28. So ought men to loue their wiues, as their owne bodies: hee that loueth his wife, loueth himselfe. 29. For no man euer yet, hated his owne flesh, but nourisheth, and cherisheth it, euen as the Lord doth the Church. 30. For wee are members of his body, of his flesh, and of his bones. 31. For this cause shall a man leaue father and mother, and shall cleaue to his wife, and they twaine shall bee one flesh. 32. This is a great secret, but I speake concerning Christ, and concerning the Church. 33. Therefore euerie one of you, do ye so: let euerie one loue his wife, euen as himselfe. *Colos.*3.19. Husbands, loue your wiues, & be not bitter vnto them. *Matth.*5.31.32. & 19.3.to 13. 1. *Cor.*7. 3.4.5.10.to 17. *Numb.*30.7.8.9.14. *Pro.*5.15.19.21. *Mal.*2. 14.15.16. *Eccles.*9.9. 1. *Cor.*14.34.35. 1. *Tim.*2.11.12. 13.14.15.

132 *Shew me now how wiues ought to behaue themselues towardes their husbandes?*

The

The same holy Apostles Saint Paul, and Saint Peter, doe teach, that wiues ought to reuerence their husbands, and that they should submit themselues, and be obedient vnto their own husbands, as vnto the Lord: for the husband is the wiues head, euen as Christ is the head of the Church. Therefore as the Church or congregation, is subiect vnto Christ, so likewise the wiues also, should be in subiection to their own husbands, in al things, as is conuenient in the Lord: euen as Sara obayed Abraham, and called him Lord A. And wiues are forbidden in the holy Scriptures, to weare gorgeous, or sumptuous apparell, or broidred haire, trimmed with gold: but that after the example of holy weomen, that trusted in god, they should be sober, in outward apparell, and bee decked inwardly, with vertues of their mindes, as with gentlenesse, meeknesse, quietnes, and chastity, which are most precious things, in the sight of God B.

A *Eph.*5.22, Wiues, submit your selues vnto your husbands, as vnto the Lord. 23, For the husband is the wiues head, euen as Christ is the head of the Church, & the same is the Sauiour of his bodie. 24, Therefore as the Church is in subiection to Christ, euen so let the wiues be to their husbands, in euerie thing. 33, Let the wife see that shee feare hir husband. Looke in (B) next following.

B 1.*Pet.*3.1.2, As in the 102. Annt. in (B). 3, Whose apparelling let it not be outward, as with broidred haire, & gold put about, nor in putting on of apparel. 4, But let the hid man of the heart, be vncorrupt, with a meeke & quiet spirit, which is before God, a thing much set by. 5, For euen after this manner, in time past, did the holie women which trusted in God, tier themselues, & were subiect to their husbands. 6, As *Sara* obeied *Abr.* & called him, Sir: whose daughters ye are, while ye do well, not being afraide of anie terror. *Gen.* 3.16, Thy desire shalbe subiect to thy husband, & he shal rule ouer thee. 1.*Tim.*2.11, Let the woman learne in silence with al subiection. 1.*Cor.*14.35, Let thē aske their husbands, at home. *Col.* 3.18. *Tit.*2.4.5. 1.*Tim.*2.9, to the end. 1.*Cor.*14.34.35. & 7.3.4.5. & 11 3.7. to 13, *Ester.*1.9. to the end. *Num.*30.7. to the end.

133 *What is the dutie of the elder sort, towards the younger?*

They ought to giue them, a good example of Godlines, & honestie; and the rather, to draw them, to the following thereof; to behaue themselues towards them, after such a louing and curteous sort, and manner, as fathers and mothers, vse to do, towards their children A.

A *Tit.*2.1, Speake the things which become wholsome doctrine, 2, That the elder men be sober, honest, discreet soūd in the faith, in loue & in patience: 3, The elder women likewise, that they be in such behauiour, as becommeth holines, not false accusers, not giuen to much wine, but teachers of honest things: 4, That they may instruct the yonger women, to be sober minded, that they loue their husbands, that they loue their children, 5, That they be discreet, chast, keeping at home, good & subiect to their husbands, that the word of God, be not euill spoken of. 7.8, As in the 128. Aunswere, in (B). *Eph.*4.31.32, As in the 130. Answer, in (D). 1. *Tim.*5.1, Rebuke not an elder, but exhort him, as a father, & the yonger men, as brethren: 2, The elder women as mothers, the younger as sisters, with all purenes. 1. *Ioh.*5.21.

134 *What is the dutie generallie of al equals, one towards an other?*

To behaue themselues one towards an other, louinglie, ciuilly, and curteouslie; that so they may the better edifie one an other (A).

A *Eph.*4.31.32, As in the 130. Aunswere, in (D). 1. *Pet.*5.5, As in the Aunswere, 126 in (A). *Rom.* 14 19, Let vs followe those things which concerne peace, and wherwith one may edifie an other. 1. *Tim.*5.1,2, As in the 133. Aunswere, in (A). 1. *Thes.*1.4.

135 *What doth God require, in the sixt commaundement?*

That neither in thought, word, or gesture, and much lesse in deed, either by my selfe, or by any other, I do reproche my neighbour, or hate, hurt, or kill him A: but that I cast off al desire of reuenge B: besides this, that I hurt not mine owne selfe, or wittinglie throwe my selfe into any daunger C: wherefore, that slaughter should not be committed, he hath armed the

Magistrate with the swoyde D.

A *Gen.9.6*, Who so sheddeth mans bloud, by man shall his bloud bee shed: for in the image of God, hath hee made man. *Mat.5.21*, Yee haue heard, that it was said vnto them of the olde time, thou shalt not kill: for whosoeuer killeth, shall be culpable of iudgement. 22, But I say vnto you, whosoeuer is angry with his brother, vnaduisedly, shall bee culpable of iudgement. And whosoeuer saith to his brother, *Raca*, shall bee woorthy to bee punished, by the Counsell. And whosoeuer shall say, foole, shall bee woorthy to be punished, with hell fire. *Matth.* 18.21. to the end. & 26. 52. *Ephes.*4. 26. *Apoc.* 13.10. *Leuit.*19. 14.17.18. and 24. 17. *Exod.* 21.12. to 15. *Numb.*35.16. to the end. *Deut.*19.11. 12.13.

B *Ephes.*4. 26, Let not the Sunne goe downe vpon your wrath. *Rom.*12.17, Recompence to no man, euill, for euill. 19, Dearely beloued, auenge not your selues, but giue place to wrath: for it is written, vengeance is mine: I wil repay saith the Lorde. *Ephes.*4. 31. 32, As in the 130. Aunswere, in (D). *Matth.*5.25.26.39.40.41. & 18.21. to the end. & 6. 12. 14. 15. 1. *Pet.* 3.9. 1. *Thes.*5.15. *Prou.* 20. 22. and 17.13. & 24.29. *Colos.*3.12.13.

C *Matth.*4.5, The Diuell tooke him vp into the holy citie, and set him vpon a pinacle of the Temple. 6, And saide vnto him, if thou be the Sonne of God, cast thy selfe downe: for it is written, that he wil giue his Angels charge ouer thee, and with their handes they shall lift thee vp, least at anie time thou shouldest dashe thy foote against a stone. 7, Iesus saide vnto him, it is written againe, thou shalt not tempt the Lorde thy God, *Deut.*6.16. *Rom.*13.14. *Coloss.*2.23. *Syrach.*3.27.

D *Rom.*13.4.1. *Pet.*2.14, As in the 122. Aunf. in (A). *Gen.*9.6, As in (A) next before. *Mat.*26.52.

136 *But this commaundement seemeth to forbid slaughter only.*

But in forbidding of slaughter, God teacheth, that hee hateth the roote, and originall thereof, that is to say, anger A, enuy

enuy B, hatred C, and desire of reuenge; & that hee taketh all these thinges, euen for murder D.

A *Col.*3.8, Put away euen al these things, wrath, anger, maliciousnesse, cursed speaking, filthy speaking out of your mouth. *Iam.*1.19.20.21. *Gal.*5.19.20.21.

B *Iam.*3.14, If yee haue bitter enuieng, and strife in your heartes, reioice not, neither bee liers against the trueth. 15, This wisedome descendeth not from aboue, but is earthly, sensuall, and diuelish. 16, For where enuieng, and strife is, there is sedition, and all manner of euill woorkes. *Iam.* 4.5. *Tit.*3.3. *Rom.*13.13. and 1.29. 1.*Pet.*2.1. *Gal.*5. 19.20.21.

C 1.*Ioh.*2.9, He that saith he is in the light, and hateth his brother, is in darknesse vntil this time. 11, He that hateth his brother, is in darckenesse, and walketh in darckenesse, and knoweth not whither he goeth, because that darknesse hath blinded his eies. *Levit.*19.17.

D 1.*Ioh.*3.15, Hee that hateth his brother, is a man-sleiar, and yee knowe that no man-sleiar hath eternall life abideing in him. *Matth.*5.21.22, As in the 134. Aunswere, in (A).

137 *But is it enough, if by none of the meanes afore said, wee doe kill any man?*

No. For God in condemning of anger, hatred, and malice, requireth that wee should loue our neighbour, as well, as our selues A, and be courteous B, gentle, meeke, patient C, and pitifull towards him D: and that as much as lieth in vs, we should turne away from him, whatsoeuer may be hurtful vnto him E: briefely, so in our mindes, to bee affectioned, as, that euen vnto our enemies we should not sticke to doe well F.

A Reade the 4. Aunswere, and the testimonies of the 7. Aunsw. in (A).

B Read the testimonies of the 126. Aunsw. in (A).

D *Ephes.*4.1, Walke worthy of the vocation, whereunto ye are called, 2, With all humblenesse of minde, & meekenesse, with long suffering, supporting one another, through loue.

*Gal.*6.1.2.*Mat.*5.5.*Rom.*12.18.*Tit.*3.2.2.*Tim.*2.25.1.*Cor.* 13.1.to the end. *Pro.*15.1.& 25.15.

D 1.*Pet.*3.8, Be yee all of one minde: one ſuffer with another: loue as brethren: be pittifull: be courteous. *Matth.*5.7. *Luk.*6.36.*Iam.*2.13.*Mich.*6.8.*Zach.*7.9.

E.F. Read the teſtimonies of the 8. Aunſwere, in (A). *Luk.*6. 27.to 37.& 23.34.*Act.*7.60.

138 *What is the meaning of the* 7. *Commandement?*

That God doth accurſe all vncleanneſſe A, and that therefore we ought, vtterly, to hate, and deteſt the ſame B: and contrariwiſe, to liue temperately, modeſtly, and chaſtly C, whether in holy wedlock, or in a ſingle life D.

A *Deut.*23.17, There ſhal be no whore of the daughters of *Iſrael*, neither ſhall there be a whore keeper, of the Sonnes of *Iſrael.* 18, Thou ſhalt neither bring the hire of a whore, nor the price of a dog, into the houſe of the Lorde thy God, for anie vowe: for euen both theſe, are abomination vnto the Lord thy God. *Leuit.*18.6.20.22.23.27.28.29.30.& 19.29.

B *Iude.*23, Hate euen the garment, ſpotted by the fleſhe. 1.*Cor.*6.9.10, As in the 103. Aunſwere, in (A) 1.*Cor.*5.1. to the end, as in the 101. Aunſ. in (C). *Epheſ.*5.3, Fornication, & all vncleanneſſe, or couetouſneſſe, let it not bee once named amongſt you as it becommeth Saints, 4. Neither filthineſſe, neither fooliſh talking, neither ieſting, which are things not comely. *Gen.* 19.45.24.25.& 34.1.2.25.to the end.& 38.24. *Leuit.*20.10.to 22.& 21.9.*Num.*5.12.to the end.& 25.1.to 16.*Deut.*22.20.21.22.& 27.20.to 24.*Ind.*19.1.to the end.& 20.1.to the end.*Iob.*31.1.9.10.11.12.*Act.*15.20. 1.*Cor.*6. 15.16.18.& 10.8.*Gal.*5.19.*Epheſ.*5.5.1.*Theſ.*4.3.4.5.*Heb.*12. 16.*Apoc.*21.8.27.

C 1.*Theſ.*4.3, This is the will of God, euen your ſanctification, & that ye ſhould abſtein from fornication, 4, That euery one of you ſhould know how to poſſeſſe his veſſell, in holineſſe, and honour, 5. And not in the luſt of concupiſcence, euen as the *Gentiles*, which know not God. See the teſtimonies of the 139. Anſ. in (C). 1.*Cor.*6.15.19.20.*Gen.*39.7.to 13.

D 1.*Cor.*

D 1.*Cor.*7.2, To auoid fornication, let euery man haue his wife, and let euery woman haue her own husband. 9, If they cannot abstaine, let them mary: for it is better to mary than to burn. 27, Art thou bound vnto a wife? Seek not to be loosed: art thou loosed from a wife? Seeke not a wife. *Heb.*13.4, Mariage is honourable among al, and the bed vndefiled: but whoremongers, and adulterers, God will iudge. *Tit.*1.6, A Bishop must be vnreproueable, the husband of one wife, hauing faithful children, which are not slandred of riot, neither are disobedient. 1.*Cor.*9 5, Haue not we power to lead about a wife, being a sister, as wel as the rest of the Apostles, and as the brethren of the Lord, and *Caiphas*? 1.*Tim.*3.2.4 *Ezec.*44. 21.22. *Leuit* 21.9.13.14.15.

139 *Doth God in this commandement, forbid nothing else, but adultery, and such kind of vncleanneſſe?*

Seeing that both our bodies, & souls are the temples of the holy Ghost, God wil haue vs, to possesse them both, purely, and holily: & therfore he doth wholy forbid, vnclean deeds, gestures, speaches A, thoughts, lusts B, & whatsoeuer doth allure a man, vnto these things C.

A *Ephes.*5.3.4, As in the 138. Aunswere, in (B). 1.*Cor.*6.18. Flee fornication: euery sinne that a man doth, is without the body: but he that committeth fornication, sinneth against his owne body. 19, Know ye not that your body is the temple of the holy ghost, which is in you, whom ye haue of god? And ye are not your owne. 20, For ye are bought for a price: therefore, glorifie God in your body, and in your spirite: for they are Gods! 2.*Cor.*7.1, Seeing we haue these promises, let vs cleanse our selues from al filthines of the flesh, and spirit, and grow vp vnto ful holines, in the feare of God *Ephes.*4.29, Let no corrupt cõmunication proceed out of your mouthes; but that which is good, to the vse of edifieng, that it may minister grace vnto the hearers. *Iob.*31.1, I made a couenaunt with mine eies: why thẽ should I think on a maid? *Ro.*13.13. *Mat.*12.36.37. *Col.*4.6.13.5. *Tit.*2.2.6.1. *Pet.*1.13.14.3.4.7.

B *Mat.*5.27, Yee haue heard that it was said vnto them of

old time, thou ſhalt not commit adultery. *Verſe* 28, But I ſay vnto you, that whoſoeuer looketh on a woman, to luſt after her, hath committed adultery with her already in his heart. 1. *Pet.* 2. 11. 2. *Tim.* 2. 22. *Prou.* 6. 25.

C 1. *Cor.* 15. 33, Be not deceiued: euil ſpeakinges corrupt good manners. *Epheſ.* 5. 18, Be not drunk with wine, wherein is exceſſe: but be fulfilled with the ſpirit. *Gen.* 39. 10, Albeit, ſhee ſpake to *Ioſeph*, day by day, yet he harkned not vnto hir, to ly with her, or to be in her company. 1. *Pet.* 3. 3, As in the 132. Aunſwere, in (B). *Ezech.* 16. 49, Behold, this was the iniquity of thy Siſter *Sodome*: pride, fulneſſe of bread, and abundaunce of idleneſſe was in her, and in her Daughters. 50, Therefore I tooke them away, as pleaſed me. *Prouer.* 23. 31, Looke not thou vpon the wine, when it is red, and when it ſheweth his colour in the cup, or goeth downe pleaſauntly. 32, In the end thereof, it wil bite like a ſerpent, and hurt like a cockatriſe. 33, Thine eies ſhal looke vpon ſtraunge weomen, and thine heart ſhall ſpeake leude thinges. *Prouerb.* 6. 24, Keepe thee from the wicked woman, and from the flatterie of the tongue, of a ſtraunge woman. 25, Deſire not her beutie in thine heart, neither lette her take thee, with her eye liddes. 27, Can a man take fire in his boſome, and his cloathes not bee burnt? 28, Or can a man goe vpon coales, and his feete not bee burnt? 22, So, hee that goeth in, to his neighbours wife, ſhall not bee innocent, whoſoeuer toucheth her. *Matth.* 5. 28, As in (B). next before. *Eccleſ.* 9. 3, Meete not an harlotte, leaſt thou fall into her ſnares. 4, Vſe not the company of a woman, that is a ſinger and a dauncer, neither heare her, leaſt thou bee taken by her craftineſſe. 5, Gaze not on a maide, that thou fall not, by that, that is precious in her. 8, Turne away thine eies, from a bewtifull woman, and looke not vpon others beautie: for manie haue periſhed by the beautie of weomen: for thorough it, loue is kindled as a fire. 10, Manie woondring at the beautie of ſtraunge weomen, haue beene caſt out: for her woordes burne as a fire. 11, Sitte not at all

with another mans wife, neither lie with her vppon the bedde, nor banquet with her, least thine heart incline vnto her, and so thorough thy desire fall into destruction. *Marke* 6. 22, The Daughter of *Herodias* daunced, and pleased *Herode*, and them that sate at table together, and the King saide vnto the maide, aske of mee, what thou wilt, and I will giue it thee. 23, And hee sware vnto her, whatsoeuer thou shalt aske of mee &c. 25, Then shee asked saying; I woulde that thou shouldest giue mee, euen now in a charger, the heade of *Iohn Baptist*. 27, And immediatelie, the King sent the hangman, and gaue him charge that his heade shoulde bee brought. So he went, and beheadded him in the prison, 28, And gaue his heade, to the maide. *Genes*. 9. 21. to 28. and 19. 30. to 37. and 6. 2. and 34. 2. 2. *Sam*. 11. 3. 4. *Prouerb*. 31. 3. to 8. and 7. 4. to the ende. 1. *Pet*. 4. 2. to 6. *Esaie*. 3. 16. to 25. and 5. 11. 12. 22. *Hab*. 2. 15. *Luk*. 8. 14. *Amos* 6. 1. 3. to 8. *Iob*. 21. 11. to 16. *Eccles*. 7. 4. to 9.

140 *What doth God forbid in the eight commaundement?*

Not onelie those thefte A, and robberies B, which the Magistrate dooth punish: but also vnder the name of theft, hee comprehendeth all euill shiftes, and conueiaunces, whereby wee seeke to get other mens goods: and labour, either by force, or vnder the colour of equitie, to conuey them, vnto our selues C. Of this sort, are false weightes D, vniust elnes, vnequall measures E, counterfaite merchaundise, deceiueable money, vsurie, or anie other waie or meanes, of doing the same, which is of God forbidden F. Adde hereunto, al couetousnesse G: and also the manifold lauishing out, and abuse, of Gods giftes H.

A 1. *Corinth*. 6. 9. 10, As in the 103. Aunswere, in (A). *Exod*. 21. 16. *Leuit*. 19. 11. *Prouerb*. 6. 30. 31. *Hosea*. 4. 2. 3. *Leuit*. 6. 2. 3. 4. 5. *Exod*. 22. 1. to 6.

C 1. *Cor*. 5. 10, As in the 101. Aunswere, in (c). *Num*. 5. 6. 7. 8.

C *Luk*. 3. 14, The souldiours likewise demaunded of him, saying, & what shal we do? and he said vnto thē, do violence

to no man, neither accuſe any falſly, & be content with your wages. 1. *Theſſ.* 4. 6, No man oppreſſe, or defraud his brother, in any matter. For the Lord is an auenger of all ſuch things, as we alſo haue told you before time, and teſtified. 1. *Cor.* 6. 8. *Leuit.* 19. 13. 33. and 25. 14. to 18. *Ier.* 9. 3. to 6. *Pſal.* 62. 10. *Mich.* 2. 12. *Exod.* 22. 21. to 28. *Zach.* 7. 10. *Mal.* 3. 5. *Deut.* 24. 6. 10. to 18.

D *Pro.* 11. 1, Falſe ballances, are an abomination vnto the Lord: but a perfect weight pleaſeth him. *Pro.* 16. 11. *Mich.* 6. 10, 11, 12.

E *Deut.* 25. 13, Thou ſhalt not haue in thy bag, two maner of weights, a great, and a ſmall. 14, Neither ſhalt thou haue in thy houſe, diuerſe meaſures, a great & a ſmal: 15, But thou ſhalt haue a right and a iuſt weight: a perfect and a iuſt meaſure ſhalt thou haue, that thy daies may be lengthned, in the land, which the Lord thy God giueth thee. 16, For al that do ſuch things, and al that doe vnrighteouſly, are abomination vnto the Lorde. *Prouerb.* 20. 10. 23. *Ezech.* 45. 9. 10. 11. 12. *Leuit.* 19. 35. 36.

F *Leuit.* 25. 35, Thou ſhalt relieue thy brother. 36, Thou ſhalt take no vſurie of him, nor vantage: but thou ſhalt feare thy god, that thy brother may liue with thee. 37, Thou ſhalt not giue him thy money to vſury, nor lende him thy vittals for encreaſe. *Ier.* 15. 10, I haue neither lent on vſury, nor men haue lent vnto me on vſury: yet euery one dooth curſe mee. *Luk.* 6. 35, Loue yee your enemies, and doe good, and lend, looking for nothing againe, & your reward ſhal be great, & ye ſhal be the children of the moſt high: for he is kinde, vnto the vnkind, and to the euil. *Exo.* 22. 25. *Pſa.* 15. 5. *Deu.* 23. 19. 20. *Pro.* 28. 8. *Ezec.* 18. 8. and 22. 12. *Nehem.* 5. 1. to 14.

G 1. *Cor.* 6. 9. 10, As in the 103. Aunſwere, in (A). *Epheſ.* 5. 3, As in the 138. Anſwere, in (B). *Verſe* 5, For this ye know, that no whoremonger, neither vncleane perſon, nor couetous perſon, which is an idolater, hath anie inheritaunce in the kingdome of Chriſt, and of God. 1. *Tim.* 6. 6. to 11. *Coloſſ.* 3. 5. *Hebr.* 13. 5. *Luk.* 12. 15. to 35. *Exo.* 15. 23. 24. and 16. 1. to 16.

and

and 17.2.to 8.and 18.21.*Eſa.*3.14.15.& 5.8.& 56.11.& 32. 6.*Hab.*2.5.to 13.*Ier.*6.13.& 8.10.& 5.31.*Pro.*28.20.& 30.8. 9.& 27.27.*Eccl.*4.8.& 5.9.12.13.*Amos.*8.4.to 9.*Act.*8.18.to 25.*Phil.*4.11.12 13.1. *Cor.*10.10. *Num.*11.1.4.5.6.10.to 24. &*Ver.*33.34.& 13.28.to the end.& 14.1.to 39.& 20.2.to 12. & 21.5.6.& 32.8.to 16.*Pſal.*106.14.15.*Pro.*11.24.25.

H *Prouerb.*6.12, The vnthrifty man,and the wicked man, walketh with a froward hart.*Pro.*18.9,He that is ſlothfull in his woork, is euen the brother of him, that is a great waſter. *Ioh.*6.12,When they were ſatisfied, he ſaid to his Diſciples, gather vp the broken meat, which remaineth , that nothing be loſt.*Rom.*13.13,Walke honeſtly,in the day,not in glutto-ny,and drunkennes,neither in chambering,& wantonneſſe, nor in ſtrife,& enuying.*Eſa.*3.16.to 25.*Amos.*6.1.3.to 8.*Lu.* 15.11.to 25.*Deu.*21.20.1.*Tim.*5.8.*Pr.*23.20.to the end.& 5. 16.& 31.1.to the end.1.*Pet.*3.3.*Ezech.*16.49.50.*Eph.*5.18.

141 *What doth God,here command?*

That to the vttermoſt of my ability, I ſhould further, & en-creaſe,the goods & profits of my neighbour A: that I ſhould ſo deale with him,as I my ſelfe would deſire to be dealt withal B: that I ſhould labour diligently,and faithfully C, that I may be able alſo,to relieue the need,and miſery of others D.

A *Exod.*21.33, When a man ſhal open a wel,or when hee ſhal dig a pit,and couer it not,and an ox, or an aſſe fal there-in,34, The owner of the pit,ſhal make it good,and giue mo-ney to the owner thereof, but the dead beaſt ſhal be his.*Ex.* 21.35.36.& 22.6.to 16.

B *Mat.*7.12,As in the 7.Anſwere,in (A).

C *Epheſ.*4.28,Let him that ſtole,ſteal no more:but let him rather labour,and work with his handes, the thing which is good,that he may haue to giue,vnto him,that needeth.2.*Th.* 3.10,When we were with you,this we warned you of,that if there were any,which would not work, that hee ſhould not eat.*Gen.*3.19,In the ſweat of thy face,ſhalt thou eat bread,til thou return to the earth. *Mat.*25.14.to 31.*Pro.*12.11.& 28. 19.& 14.23.& 20.4.& 21.5.17.& 10.4.5.& 6.6.to 12.*Exo.*

20.9.and 23.12. *Pſal.*104.23.*Eccl.*1.13.and 3.10.*Act.*18.3. & 20.33.34.1.*Cor.*4.12.1.*Theſſ.*2.9.*Gen.*30.30.& 31.38.to 43.and 47.3.4.*Mar.*6.3. *Exod.*35.30.to the end.*Deut.*8.3.4. 16.*Pſal.*127.1.2.

D *Pr.*19.17,He that hath mercy on the poor, lẽdeth vnto the Lord:& the lord wil recõpence him, that which he hath giuẽ.*Pr.*21.13,He that ſtoppeth his ears at the crying of the poore,he ſhal alſo cry,and not be heard.*Prou.*28.27,He that giueth vnto the poore, ſhal not lacke: but he that hideth his eies, ſhal haue many curſes.*Pro.*11.26,He that withdraweth the corne, the people wil curſe him: but bleſſing ſhal be vpon the head of him that ſelleth corne. 1.*Iohn* 3.17, Whoſoeuer hath this worlds good,and ſeeth his brother haue need, and ſhutteth vp his compaſſion from him,how dwelleth the loue of God in him? 2.*Cor.*8. 1.to the end. and 9.1. to the end, *Deu.*15.1.to.12.and 24.19.to the end.*Pro.*11.24.25.and 14. 31.& 22.9.16, *Eſa.*58.6.7.8. *Ezech.* 18.5.7.9.and 16.49.50. *Dan.*4.24. *Mat.*10.42.& 6.1.to 5.& 25.31.to the end.*Gal.*2. 10.*Iob.*31.16.to 23.& 32.*Exod.*23.10.11.*Leuit.*25.3.to 8.& 19.9.10.& 23.22.*Luk.*14.12.13.14.& 21.1.to 5.*Mark.*12. 41.to the end.*Act.*10.4.5.6.& 11.29.30.1.*Tim.*.6.17.18.19. *Luk.*16.9.

142 *What doth the ninth commandement require?*

That I ſpeak not falſe witnes, againſt any man A, that I doe not falſly wreſt any mans woords B, that I backbite,or reproch no man C, that I condemne no man raſhly, his cauſe not beeing heard C: but that with al care, vnleſſe I will prouoke the moſt heauy wrath of God, againſt my ſelfe, I doe flee all kind of lies, and ſubtilties E, as the very proper workes of the diuel himſelfe F: that in iudgements, & other buſineſſes, I doe follow the truth,and freely,and conſtantly ſpeak,as the matter,indeed, is G: moreouer,that as much as I can, I doe defend, and encreaſe the good name,and eſtimation of others H.

A *Pr.*19.9,A falſe witnes ſhal not be vnpuniſhed,& he that ſpeaketh lies,ſhal periſh. *Pro.*19.5.& 21.28.& 6.16.to20.& 24.28.& 25.18.*Deu.*19.16.to the end.*Ex.*23.1.*Pſ.*52.2.to 6.

B *Pſa.*15.1, Who ſhal reſt in thy holy mountain? 3, He that ſlandreth not with his toung, nor doth euil to his neighbor, nor receiueth a falſe report againſt his neighbour.

C *Rom.*1.28, As they regarded not to know God, euen ſo God deliuered them vp, vnto a reprobate mind, to do thoſe things, which are not conuenient. 29, Being ful of vnrighteouſnes, fornicatiō, wickednes, couetouſnes, malitiouſnes, ful of enuy, of murder, of debate, of deceit, taking al things in the euil part, whiſperers, 30, Backbiters, haters of God, doers of euil, proud, boaſters, inuenters of euil things, diſobedient to parents, without vnderſtanding, couenant breakers, without natural affection, ſuch as can neuer bee appeaſed, mercileſſe. *Leuit.*19.16. *Deut.*22.13. to 20. *Pſa.*140.11. *Pro.*10.18. and 17.4.

D *Luk.*6.37, Iudge not, and yee ſhal not bee iudged: condemne not, and yee ſhall not bee condemned. *Matth.*7.1. to 6. *Rom.*2.1.2.3. and 14.4. *Iam.*4.11.12. *Col.*3.16.1. *Cor.*4.5. and 13.7. *Pro.*10.12.1. *Pet.*4.8.

E *Pro.*12.22, The lying lippes are an abomination to the Lord: but they that deal truly, are his delite. *Epheſ.*4.25, Caſt off lying, and ſpeak euery man truth vnto his neighbour: for we are members one of another. *Pro.*13.5.1. *Cor.*13.6. *Col.*3.9. *Apoc.*21.27. *Tit.*1.12.13. *Act.*5.3.5.9.10.

F *Ioh.*8.44, The Diuel hath beene a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him: when ſpeaketh a lie, then ſpeaketh he of his own: for he is a lier, and the father thereof. *Gen.*3.1.2.3.4.5, As in the 13. Anſwere, in (B).

G *Epheſ.*4.25, As in (E) next before. *Ier.*9.3, They bende their toungs like their bowes, for lies, but they haue no courage for the truth vpon earth: for they proceede from euil to woorſe, and they haue not knowen mee ſaith the Lorde. 4, Let euery one take heede of his neighbour, and truſt you not in any brother: for euerie brother wil vſe deceit, and euerie friende will deale deceitefully: 5, And euerie one will deceiue his friende, and will not ſpeake the trueth: for they haue

haue taught their toungs, to ſpeak lies, and take great paine, to doe wickedly.

H 1. *Pet.* 4. 8, Aboue al thinges, haue feruent loue among you: for loue couereth the multitude of ſins. *Pro.* 10. 12.

143 *What doth the tenth commandement forbid?*

The very leaſt deſire, cogitation, or motion of our hearts, that may be, againſt any commandement of God A: & requireth that we ſhould continually, and from the hart, deteſt al ſin, and contrariwiſe delight in al righteouſneſſe B.

A *Rom.* 7. 7, I knew not ſinne, but by the Law: for I had not known luſt, except the Law had ſaid, thou ſhalt not luſt. *Gen.* 8. 21, The imagination of mans hart, is euil, euē frō his youth.

B *Rom.* 7. 22, I delight in the Lawe of God, concerning the inner man. *Pſal.* 112. 1, Bleſſed is the man, that feareth the Lorde, and delighteth greatly in his commandements. Read the teſtimonies of the 6. Anſ. in (A. B. & C.) 1. *Chron.* 29. 10. to 20. *Deut.* 28. 46. 47. *Rom.* 12 8. 2. *Cor.* 9. 7.

144 *Are the regenerate able, perfectly, to keep theſe cōmandments?*

No. For euen the holieſt, euery one of them, ſo long as they liue here, haue in them, but onely ſmall beginnings, of this obedience A: ſo yet notwithſtanding, as as that they do earneſtlie and vnfeignedly, beginne to liue, not onlie according to ſome of Gods commaundements, but euen according vnto them all B.

A Read the teſtimonies of the 9. Anſ. in (A). *Ro.* 7. 7. to the end.

B *Rom.* 7. 22, As in the 143. Anſ. in (B). *Tit.* 2. 11. The grace of God, that bringeth ſaluation vnto al men, hath appeared, 12, And teacheth vs, that we ſhould deny vngodlineſſe, and worldly luſts, and that we ſhould liue ſoberly, righteouſly, & godlily, in this preſent worlde. Reade the teſtimonies of the 47. and 68. Anſwere, in (A).

145 *If none be able, in this life, to keep the law, why wil God haue it, ſo exactly, and ſeuerely preached?*

Firſt, that al the time of our life, we ſhould more & more ſee, the great pronenes of our nature, vnto ſin A: that ſo we might the more greedily, deſire remiſſion of ſins, and righteouſneſſe in Chriſt B: Then, that we be doing of this alwaies, & continually

meditating

meditating of the same, & earnestly beg at the fathers hands, the grace of the holy Ghost, whereby daily more & more, we may be renued, according to the image of God, vntil at the length, when as we shall be departed out of this life, we may with ioy obteine the perfection, in the Lawe, set before vs &c.

A *Psa.*32.5, I acknowledge my sin vnto thee, neither hid I my iniquity: for I thought, I wil confesse against my selfe, my wickednesse vnto the Lord, & thou forgauest the punishmēt, of my sin. 1.*Ioh.*1.9.*Pro.*28.13.*Num.*5.6.7.8.*Leuit.*16.21.22. 1.*Kng.*8.46.47.49.50.*Mat.*3.6.*Luk.*18.9.to 15.

B *Rom.*7.22.23.24.25, As in the 14. Answere, in (B).

C *Phil.*3.12, Not as though I were already perfect: but I follow, if that I may cōprehend that, for whose sake also, I am comprehended of Christ Iesus. 13, Brethren, I count not my self, that I haue atteined to it, but one thing I do; I forget that which is behind, & indeuor my selfe to that, which is before, 14, And follow hard toward the mark: for the price of the hie calling of God in Christ Iesus. 1.*Cor.*9.24. &c.

Of Praier.

146 *WHy is praier necessary, for Christians?*

BEcause, it is the chiefe part of that thankfulnesse which God requireth of vs A: & also because God bestoweth his grace, & holy spirit, vpon them onely, who doe with true sighes, continually desire these things of him, and doe giue him thanks for the same beeing obteined B.

A *Psal.*50.14.15. As in the 111. Answere, in (C).

B *Mat.*7.7, Aske, and it shall be giuen you: seek, & ye shal find: knock, and it shal be opened vnto you. 8, For whosoeuer asketh, receiueth: & he that seeketh, findeth: & to him that knocketh, it shal be opened. *Psa.*50.15, As in the 111. Answ. in (C). *Luk.*11.9.to 14. *Mat.*13.12. *Rom.*12.12. 1.*Thes.*5.17.

147 *What things are required vnto that praier, which pleaseth God, and is heard of him?*

That of the only true God, who in his word, hath reuealed himselfe A, we do with a true affection of the hart, aske all those

thinges, which he hath commaunded to be asked of him B: that of an inward feeling of our own need & misery C, we do humbly throw down our selues, in the sight of Gods maiestie D; trusting vnto this sure foundation E, that although we be vnworthy, yet notwithstanding, for christs sake, God wil assuredly heare vs F; according as in his word he hath promised vs G.

A Reade the testimonies of the 111. Aunswere, in (c). *Ioh.* 4. 22. *Psal.* 81. 8. 9. 10. *Iam.* 1. 5.

B *Rom.* 8. 26, The spirit helpeth our infirmities; for we know not what to pray, as we ought: but the spirite it selfe maketh request for vs, with sighes, which cannot be expressed. 1. *Ioh.* 5. 14, This is the assurance that wee haue in him, that if wee aske any thing, according to his will, he heareth. *Ps.* 145. 18.

C *Ioh.* 4. 21. 22. 23. 24. As in the 94. Aunswere, in (D). *Psal.* 145. 18, The Lorde is neere vnto all that call vpon him, yea to all that call vpon him, in truth. 2. *Chron.* 20. 12.

D 2. *Chron.* 20. 12, O our God, wilt thou not iudge them? For there is no strength in vs, to stand before this great multitude, that commeth against vs, neither do we know what to doe: but our eies are towards thee. *Psal.* 2. 11, Serue the Lord in feare, and reioice in trembling. *Psal.* 119. 120, My flesh trembleth for fear of thee, and I am afraid of thy iudgements. *Esay.* 66. 2, To him will I looke, euen to him, that is poore, & of a contrite spirit, and trembleth at my wordes. *Psal.* 34. 17. 18. & 51. 17. *Iona.* 3. 4. to the end. *Pro.* 28. 14. *Dan.* 10. 11. 12. 2. *Chron.* 32. 26. & 33. 12. 13. & 34. 27. 28.

E *Rom.* 10. 14, Howe shall they call on him, in whom they haue not beleeued? *Rom.* 8. 15. 16, As in the 1. Aunswere, in (1). *Iam.* 1. 6, Ask in faith, and wauer not: for hee that wauereth, is like a waue of the Sea, tost of the winde, & carried away: 7, Neither let that man thinke, that hee shall receiue anie thing of the Lorde. *Mar.* 11. 24. 1. *Ioh.* 5. 15. *Mat.* 15. 22. to 29.

F *Ioh.* 16. 23, Verily, verily, I say vnto you, whatsoeuer yee shall aske of the father, in my name, he will giue it you. *Dan.* 9. 17. 18. *Coloss.* 3. 17. *Ioh.* 14. 13. 14. & 15. 16.

G *Mat.*7.7.8, As in the 46. Anſ. in (B). *Pſal.*50.14.15, As in the 111. Anſ. in (C). 1. *Ioh.*5.14, As in (B), next before. *Pſ.*143.1.

148 *What are the thinges he hath commaunded vs to aske of him?*

Al things necellary both for our ſouls & bodies A: al which, our Lord Jeſus Chriſt hath contained, in that praier, which he himſelfe hath taught vs: *Mat.*6.9.10.11.12.13.

A *Iam.*1.17, As in the 111. Anſ. in (H). *Mat.*6.33.

149 *Which is that praier?*

O our Father, which art in heauen: hallowed be thy name. Thy kingdome come. Thy will bee doone in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue thē, that treſpaſſe againſt vs. And lead vs not into temptation, but deliuer vs, from euill. For thine is the kingdome, the power, & the glory, for euer, & euer. Amen.

150 *Why hath Chriſt commaunded vs, to call God, our Father?*

That euen in the very entraunce of Praier, hee might ſtirre vp in vs, ſuch reuerence, and truſt in God, as is meet for his children; which ought to bee the foundation of our praier: to witte, that God is for Chriſtes ſake, become our Father, and doth much-leſſe deny vs thoſe thinges, which with a true faith, we aske of him; than our Parents do deny vnto vs, earthlie good things A.

A *Mat.*7.9, What man is there amongeſt you, which if his Sonne aske him bread, would giue him a ſtone? 10, Or if he aske fiſhe, will hee giue him a Serpent? 11, If yee then, which are euill, can giue to your children, good giftes, how much more ſhall your Father which is in heauen, giue good thinges to them that aske him? *Luk.*11.11.12.13.

151 *Why is it added, Which art in heauen?*

That wee ſhould not thinke any thing baſely, or earthly of the heauenly Maieſty of God A: And alſo that from his Almightie power, wee ſhoulde looke for all thinges neceſſary, either for the ſoule, or body B.

A Read the teſtimonies of the 31. Anſ. in (A).

B *Rom.*10.12, Hee that is Lorde ouer all, is rich vnto all, that call vpon him,

152 *Which is the firſt petition?*

Hallowed be thy name. Wherein, firſt of all, we pray, that we may rightlie know God A, and alſo reuerence, declare, and honour, his almightie power, wiſedome, goodnes, iuſtice, mercie, and truth, ſhining in all his workes B: next, that we may at all times, ſo frame our whole life, our thoughts, words and deeds, that his moſt holie name, be not through vs, euill ſpoken of, but rather honored, and praiſed C.

A *Ioh.*17.3, As in the 111. Aunſwere, in(D). *Ier.*9.23, Let not the wiſe man glorie in his wiſedome, nor the ſtrong man glorie in his ſtrength, neither the rich man glorie in his riches: 24, But let him that glorieth, glory in this, that he vnderſtandeth and knoweth me, for I am the Lord which ſhew mercie, iudgement, & righteouſnes, in the earth: for in theſe things I delight, ſaith the Lord. *Mat.*16.13.14.15.16.17, As in the 129. Aunſwere, in(C). *Ier.*31.33.34. *Iam.*1.5. *Pſa.*119.105.1. *Tim.*2.4.

B *Exod.*34.6.7, As in the 15. Aunſwere, in (A & B). *Pſa.*145.8, The lord is gratious and mercifull, ſlowe to anger, and of great mercie. 9, The lord is good to all, and his mercie is ouer all his works. 10, All thy works praiſe thee O God, and thy Saints bleſſe thee. 11, They ſhew the glory of thy kingdome, & ſpeak of thy power, 12, To cauſe his power to be known, to the Sonnes of men, & the glorious renowne of his kingdome. 17, The Lord is righteous in all his waies, and holy in all his works. *Luk.*1.46.to 56.& 67.to 80. *Pſal.*119.137. and 143.1.2.5.10.11.12. *Ier.*31.3.& 32.18.19.40.41. & 33.11.20.21. Mat.19.17. *Rom.*3.3.4.& 11.22.23. 2. *Tim.*2.9.

C *Pſal.*115.1, Not vnto vs O Lorde, not vnto vs, but vnto thy name, giue the glory, for thy louing mercy, and for thy trueths ſake. *Pſ.*71.8, Let my mouth be filled with thy praiſe, & with thy glory, euery day. Read the teſtimonies of the 102. Aunſ. in (C). *Eſa.*52.5. *Ezech.*36.20. *Rom.*2.24.

153 *Which is the ſecond petition?*

Thy kingdome come. Which deſireth, that God by his word, and ſpirit, would ſo gouerne vs, that more and more, we

may

may ſubmit our ſelues vnto him A, that he would keepe and increaſe his Church B: that hee would deſtroy the workes of the Diuell, and all power, which lifteth vp it ſelfe, againſt his Maieſty, and make voide all counſels, which are taken againſt his word C: vntill at length, hee doe fully, and perfectly raigne D, when as hee ſhall be all in all E.

A *Pſal.*119.5, O that my waies were directed, to keepe thy ſtatutes. *Pſal.*143.10, Teach me to doe thy will, for thou art my God: let thy good Spirit lead me vnto the land of righteouſneſſe. *Mat.*6.33, Seeke ye firſt the kingdome of God, & his righteouſnes, & al theſe things ſhal bee miniſtred to you.

B *Pſa.*51.18, Be fauorable vnto *Sion*, for thy good pleaſure: builde the walles of Ieruſalem. 19, Then ſhalt thou accept the ſacrifices of righteouſneſſe, &c. *Pſal.*122.6.7.8. Read the teſtimonies of the 35. Aunſwere, in (G).

C *Ro.*16.20, The God of peace, ſhal tread ſatan vnder your feete, ſhortly. 1.*Ioh.*3.8, He that committeth ſin, is of the Diuel: for the Diuel ſinneth frō the beginning: for this purpoſe, appeared the Son of God, that he might looſe the workes of the Diuell.

D *Rom.*8.22, Euery creature groneth, with vs alſo, & trauelleth in pain together, vnto this preſent. 23, And not only the creature, but wee alſo which haue the firſt fruites of the ſpirit, euen we doe ſigh in our ſelues, waiting for the adoption, euen the redemption of our bodie: *Apoc.*22.17, And the Spirite, and the Bride, ſay, come; & let him that heareth, ſay, come: and let him that is a thirſt, come: and let whoſoeuer will, take of the water of life, freely. 20, He which teſtifieth theſe thinges ſaith, ſurely, I come quickely: *Amen:* Euen ſo, come Lord Ieſus.

E 1.*Cor.*15.28, When all things ſhal be ſubdued vnto him, then ſhall the Sonne alſo himſelfe, be ſubiect vnto him, that did ſubdue all things vnder him, that God may be all in all.

154 *Which is the third petition?*

Thy will bee doone in earth, as it is in heauen: wherein, wee are taught to pray, that wee, and all men, renouncing our

own willes A, may readilie, and without murmuring, obey the will of God, which onlie is holie B: and so euerie one of vs, may faithfully, and cheerfullie, execute the function, committed vnto vs C, eueu as the Angels in heauen do D.

A *Mat.*16.24, If any man will follow me, let him forsake himselfe, and take vp his crosse, and follow me. *Tit.*2.11.12, As in the 144. Aunswere, in (B).

B *Luk.*22.42, Father, if thou wilt, take away this cup from me: neuertheles, not my wil, but thine be doone. 1.*Pet.*4.2, We should liue, (as much time as remaineth in the flesh) not after the lustes of men, but after the wil of God. 1.*Ioh.*2.17.

C 1.*Cor.*7.24, Let euerie man, wherein he was called, &c.

D *Psal.*130.20, Praise the Lord, ye his Angels, that excell in strength, that doe his commaundement, in obeying the voice of his word. 21, Praise the Lord, all ye his hosts, &c.

155 *Which is the fourth petition?*

Giue vs this day, our daily bread. Wherein wee desire of God, that he would giue vnto vs, all thinges necessary, for this present life A, that so, we may acknowledge him, to be the only fountaine, from whence all good thinges doe flowe B, and that all our care, and trauel, yea, and euen his own gifts, are vnhappy and hurtfull to vs, vnlesse hee doe blesse them C: & that therefore, he would grant that our trust being turned away from all creatures, may be placed in him alone B.

A *Psa.*145.15, The eies of al wait vpon thee, & thou giuest them their meat, in due season. 16, Thou openest thy hand, & fillest al things liuing, of thy good pleasure. *Ps.*104.27.28. *Mat.*6.24. to the end.

B *Act.*17.27.28, As in the 31. Aunswere, in (A). *Act.*14.17, As in the 31. Ans. in (C). *Iam.*1.17, As in the 111. Ans. in (H).

C *Psa.*127.1, Except the Lord build the house, they labor in vaine, that build it: except the Lord keep the citty, the keeper watcheth in vaine. 2, It is in vaine for you, to rise earely, & to ly down late: & eate the bread of sorow: but he wil surely giue rest, &c. *Deut.*8.3.1.*Cor.*15.58.2.*Cor.*9.6.8.10.

D *Psal.*7.1, O Lord my God, in thee I put my trust: saue

me

mee from all that perſecute mee, and deliuer mee. *Pſal.*55. 23. Read the teſtimonies of the 32. Anſwere, in (C).

156 *Which is the fift petition?*

Forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. In this petitiõ, we do intreat the lord, that for chriſts ſake, he would not impute vnto vs moſt miſerable ſinners, any of our ſins, neither that crookednes, which as yet remaineth in [illegible] euen as we alſo, doe feel in our harts, this teſtimony of his grace; that wee are firmely purpoſed euen from our hearts, to forgiue al, that haue offended vs B.

A Read the teſtimonies of the 60. Anſ. in (A. & B). *Pſal.*51.1, Haue mercie vpon mee, O God, according to thy louing kindneſſe: according to the multitude of thy compaſſions, put away mine iniquities. 2, Waſh me throughly from mine iniquitie, and cleanſe me from my ſinne. 7, Purge mee with hyſop, & I ſhal be cleane; waſh me, & I ſhal be whiter than ſnowe. 9, Hide thy face, from my ſinnes, & put away al my iniquities. *Pſal.*143.2. 1. *Ioh.*2.1.2.

B *Mat.*6.14.15, As in the 96. Anſ. in (A).

157 *Which is the ſixt petition?*

Lead vs not into temptation, but deliuer vs, from euill. Wherein, wee pray, that foraſmuch as, by nature, wee are ſo weake, and feeble, that we are not able, one minute of an houre, to ſtand ſteedfaſtly A, and our moſt deadly enemies, Satan B, the worlde C, and our own fleſh D, doe continually aſſault vs: he would holde vs vp, and by the power of his Spirite ſtrengthen vs, that in this ſpiritual battle, we fal not E, but, that ſo long we may manfully reſiſt thē, till at the length we doe obtain the whole victory F.

A *Ioh.*15.1.2.3.4.5.6, As in the 88. Anſwere, in (E). *Pſal.* 103.14, He knoweth whereof we be made, he remembreth that wee are but duſt.

B 1. *Pet.*5.8, Be ſober, and watch: for your aduerſary, the Diuell, as a roaring lion, walketh about, ſeeking whom hee may deuoure. *Epheſ.*6.12.

C *Ioh.*15.19, If ye were of the world, the world would loue

his owne, but becauſe yee are not of the worlde, but I haue choſen you out of the world, therefore the world hateth you.
D *Rom.*7.23, As in the 14. Aunſwere, in (B). *Gal.*5.17, As in the 36. Aunſwere, in (E).
E *Mat.*26.41, Watch, & pray, that ye enter not into tẽtatiõ: the ſpirit indeed is ready, but the fleſh is weak. *Mar.*13.33.
F 1.*Cor.*10.13, There hath no temptation taken you, but ſuch as appertaineth to man: & God is faithfull, which will not ſuffer you to be tempted aboue that, you be able, but wil euen giue the iſſue with the tentation, that yè may be able to beare it. 1.*Theſſ.*5.23, The very God of peace ſanctifie you throughout, & I pray God, that your whole ſpirit, & ſoule, & body may be kept blameles, vnto the comming of our Lord Ieſus Chriſt. See the 35. Anſ. in (G). 1.*Theſ.*3.13. 2.*Pet.*2.9.

158 *How doeſt thou end thy Praier?*

For thine is the kingdome, the power, and the glory, for euer, and euer, Amen. Which declareth that the cauſe, why we aske theſe thinges of God, is this, that he being both our king, & alſo almighty, is both willing, & alſo able, to beſtowe all theſe things vpon vs A: & that the end, for which wee aske the ſame of him, is, that thereby all glorie might be giuen, not vnto vs, but vnto his holy name B.
A 2.*Pet.*2.9, The Lorde knoweth to deliuer the godly, out of tentation, and to reſerue the vniuſt, vnto the day of iudgement, to be puniſhed. See the 30. Aunſ. in (F.G.)
B *Ioh.*14.13, Whatſoeuer yee aske in my name, that will I doe, that the Father may be glorified in the Sonne. *Pſalm.* 115.1, As in the 152. Aunſ. in (C). *Ier.*33.8.9. *Rom.*11.36.

159 *What meaneth this worde, Amen?*

That the matter is certaine, & ſure: for my praier is much more ſurely heard of God, than I doe in my heart feele, that I haue, from my heart, deſired the ſame A.
A 2.*Cor.*1.20, All the promiſes of God, in him, are yea, and are in him, *Amen*, vnto the glory of God through vs. 2.*Tim.*2.13, If we beleeue not, yet abideth he faithfull: hee cannot deny himſelfe.

FINIS.

A Praier to be vsed after *Catechising.*

WE hartily thank thee, O most mercifull father, for that thou hast bestowed the inestimable treasure, of thy holy, & heauēly word, vpō vs, most vile & sinfull wretches. And seeing it is not in him that planteth, nor in him that watereth, but in thy merciful hand, to mortifie our sinfull lusts, and to creat new hearts in vs: we beseech thee, so to order, and direct vs, that we proue not like the greene figtree, florishing without fruit, nor be of the number of those hipocrites, which with tongue can say, Lord, Lord, in thy name prophecie, cast out Diuels, and do many great works, and yet are condemned for wicked, because their harts are not aright: nor like vnto them, which are swept and garnished, but yet emptie, whereunto the vncleane spirit returnes with seuen worse than himselfe, and so our end bee worse than our beginning: but gouerne vs with thy spirit, that in hart, we may loue, and seeke thee, and in bodie, and soule, obey and serue thee, in righteousnesse and true holines, all the daies of our liues, through Jesus Christ, our Lorde.

As we pray for our selues, so wee beseech thee, to looke with fauour, vpon thy whole church, increase the number of thy children, graunt thy Gospell a free passage, comfort the comfortlesse, raise vp them that are faine, and strengthen them that stand, that they fall not: haue mercy vppon this Realme: long continue thy blessinges, of peace and quietnesse towardes vs: and remoue farre from vs, all lettes, and hinderaunces, of

the same. Gouerne the hearts, and the swordes of all Magistrates, that they may not lift vp themselues, in vaine glorie, to please themselues: but that they may apply the authoritie which thou hast giuen them, to the aduauncement of thy glorie, for the comfort of thy children, and the terrour of thine enemies. And seeing the continuaunce of our peace, in these daies, next vnder thee, lieth in the preseruation of our most gratious Queene; blesse vs with her, and blesse her with all giftes, fit for so high a calling: and whosoeuer shall attempt, deuise, or conspire ought, against her Maiesties person, crowne, dignitie, and roiall estate: wee beseech thee, in mercy to conuert them speedily, or in iudgement to confound them: that wee maie vnder her, leade a quiet and a peaceable life, in all godlines, and honestie. Counsell the counselours: order the Nobles: direct the Magistrates: instruct the ministerie: guide and gouerne the whole body of this common wealth: that wee may ioine together, in humblenes of heart, and vnitie of minde, to seeke the glorie of thy name, the encrease of thy kingdome, the establishing of thy truth, the rooting vp of sinne, the maintainaunce of vertue, and the long continuaunce, of the prosperous estate of this common wealth. Haue mercie vppon them that bee in affliction, in bodie or in minde, especiallie such as suffer for the testimonie of a good conscience, asswage their sorrowes, and mittigate their miseries speedily, if it bee thy will: or else arme them with patience, to abide such trial, as thou shalt lay vpon them. Grant these things for thy Sons sake, Iesus Christ our Sauior.

In whose name, we pray for the same, & al other graces, which thou knowst to be needful either for vs, or for thy whole Church, in that same praier, which he himselfe hath taught vs in his holy worde, saying:

Our Father, &c.

FINIS.

A FORME OF PRAIER, FOR PRIVATE HOVSES, OR FAMILIES.

In the Morning thus.

O Most gratious God, and louing father, we hartily thank thee, for al thy louing kindnes, so aboundantly shewed towards vs; for our election, creation, redemption, merciful vocation, iustification, sanctification, continuall preseruation, and for that same assured, & most comfortable hope, which thou hast giuen vs, of our glorification, in the world to come. We praise thy gratious goodnes, for so mercifully preseruing of vs, this present night, & deliuering of vs, from al dangers, both of soule and body: for that thou hast granted vs, so sweete and comfortable rest, and hast now presently brought vs, to the beginning of this day. And as thou hast safely preserued vs, vnto this present houre, from all the daungers of this life: so wee beseech thee to continue this thy fauour towardes vs, this day, and the whole course of our life. Suffer vs not by the vaine allurementes of this world, to be drawne away vnto sinne and wickednes. Assist vs with thy grace and holy spirit, that we spend not our time vainely, or idly, but that wee may alwaies, bee diligently exercised, in the duties of our calling, to the benefit of our brethren, and discharge of our owne consciences. Graunt that in al our consultations, wordes, and workes, we may euer haue thee present before our eies.

In the Euening thus.

O Most gracious God, and louing father, we hartilie thank thee, for all thy louing kindnesse, so aboundantly shewed towards vs; for our election, creation, redemption, mercifull vocation, iustification, sanctification, continuall preseruation, and for that same assured, and most comfortable hope, which thou hast giuen vs, of our glorification, in the world to come.

We

We do praise thy gratious goodnes, for so mercifully preseruing of vs, this present day, and deliuering of vs from al perils and daungers, both of soule, and bodie: and giuing vs al things necessarie for this present life, as health, foode, apparell, and such like. This gracious goodnes of thine, we beseech thee O Lord, to continue towardes vs for euer. And heere we offer vp vnto thee, our selues, our soules, and bodies, our liues, and all that we haue, in assurance that that can not perish, which is committed vnto thee. Take vs into thine handes, and keepe vs this night, that our bodies may sleepe, and our soules may watch, for the comming of thy sonne Christ, that so both our bodies and soules may be the more apte, and the better able, to serue thee, in that estate, and calling, wherein thou hast thought good in thy great mercy, to place vs.

Then, Morning and Euening, as followeth.

WE confesse and acknowledge, O most mercifull Lord, that we are most miserable, and wretched sinners, as wel by the Originall corruption of our nature, as by the course of our euill and naughtie life; we haue, and do dailie transgresse and breake, thy most holie lawes, and commaundements, both in thought, word, and deed. By the meanes of this sinne and corruption of ours, we do continuallie deserue most iust condemnation, and to be for euer, cast out of thy presence. Yet such is thy goodnes againe towards vs, that thou wouldest not suffer vs, thus in our sinnes to perish, but hast sent thine own deare sonne Iesus Christ, to take vpon him, whatsoeuer is due: to reconcile, and make vs at one with thee againe. In him therefore, and through him, we come vnto thee, beseeching thee for his sake, that we feeling the grieuousnes of our sinnes, and groning vnder the burden of them, may feele the release and ease of them, in that we be through thy holie Spirit assured, and stedfastlie doe beleeue, that Christ hath borne the burden of them, euen for vs. Grant O Lord, that we, being assured heerof, in

our

our consciences, may through thy holie Spirit, be renued, in the inner man, to hate, detest, and abhorre sinne, and to studie to liue according to thy blessed will, during our whole life.

We do not only pray for our selues, but also for al thy whole Church, especiallie such as be persecuted, for thy word: graunt vnto them, that whether it be by death or life, they may glorifie thy name, vnto their liues ends. Bee mercifull to this Church of England and Ireland, we beseech thee good Lorde, and preserue euerie part and member of the same, especially thy seruant ELIZABETH our Queene. Grant her al such gifts, as be needful for so high a calling, to the aduauncement of thy glory, & the benefit of this common wealth: to the establishing of a perfect gouernement of thy Church, according to the prescript rule of thy blessed worde, to the rooting out of all superstition, and relickes of Antichrist, and to the gouerning of her subiectes in al peace, and tranquillity. Defend her O Lord, from al conspiracies, treasons, and rebellions, and so worke in the hearts of all her subiectes, that knowing her authority dooth come from thy heauenly maiesty, they may with obedient hearts, humbly obey her, in thee and for thee. Preserue the whole counsel, and the Magistrates of the realme, that being inlightned through thy holy spirite, they may defend thy truth, suppresse wickednes, and maintaine equity. Beholde all the pastours, and preachers, of thy word, blesse their labours, increase the number of them, place ouer euery Church a painefull watchman, remooue al idle lubbers, and confound the power of Antichrist, and turne the hearts of the people, that they may bee obedient, vnto thy truth. Blesse the two Vniuersities, Oxford, and Cambridge, and all the studentes of the same, with all Schooles of learning. Beholde all those that bee afflicted with anie kinde of Crosse, that they maie profite by thy correction, in newenes of life, thorough Iesus Christ our Lord, in whose name, for these mercies, and whatsoeuer else, thou knowest to bee needefull, for vs, and for thy whole Church, wee praie vnto thee, as hee himselfe hath taught vs, in his holie woorde, saying: O our father &c. The Lorde blesse vs, and

saue vs, the Lord make his face to shine vpon vs, and be mercifull vnto vs, the Lord turne his fauorable countenance towards vs, and graunt vs his peace. The grace of our Lorde Iesus Christ, the loue of God the Father, and the most comfortable fellowshippe, of the holy Spirite, be with vs, preserue, and keepe vs, this day, (or this night) and euermore. Amen.

A praier before meate.

O Merciful, and heauenly Father, who giuest foode to euery liuing creature, and without whom, nothing can liue, blesse and sanctifie our meates and drinks, which we are nowe about to receiue: that they may turne to the good nourishment of our bodies, whereunto thou hast appointed them, that wee acknowledging thy gracious goodnes, in prouiding so liberally for our bodies, may with cheerful harts, be lifted vp, earnestly to long after the foode of our soules, whereby wee may bee fedde eternally, through Iesus Christ our Sauiour. Amen. God saue his Church, our Queene, and Realme, and send vs peace in Christ, *Amen.*

A thankſ-giuing after meate.

O heauenly Father, for these thy benefits, wherewith thou hast now sufficiently fedde our bodies, we beseech thee to make vs thankfull. And as wee feele the sweetnesse of them, pleasant vnto our bodies: so wee beseech thee good Lorde, that the foode of our soules, may bee as pleasaunt and comfortable vnto our soules, and that wee may with as carefull hearts, prouide for the nourishment of our soules, as wee are carefull for our bodies: till it shall please thy Maiesty, to bring vs to the place, where wee shall neuer hunger, nor thirst more, but liue eternallie, through Iesus Christ our Sauiour. Amen. God forgiue vs our sins, increase our faith, & giue vs grace, to bring forth the right fruites of faith. *Amen.*

A

A FORME OF THANKSGIVING, AND PRAIER, TO BEE VSED OF ALL GODLY CHRISTIANS, IN THEIR FAMILIES.

WE most humbly thank thee, O heauenly father, for all thy louing kindnesses, so abundauntly shewed towardes vs this day, (or this night) and al the rest of our life hitherto: and especially, for that it hath pleased thee, of thy fatherly fauour, and infinite loue, before wee had doone good or ill, in thy sight, and before the beginning of the world, to write vs in the booke of life, and vnchaungeably to ordeine, that we should be thy children, and vessels prepared to honour, with the rest of thy Saintes. And we thank thee for the great worke of our creation, which as it is woonderful in it selfe, being first framed, according to thine owne image, wisedome, holines, and immortality, so dooth the excellency thereof, much more clearly appear, in that thou hast made, an infinite number of other creatures, vpon the earth, in the heauens aboue, and in the waters beneath, far inferior vnto vs, yea continually day, and night, attending vpon vs, as our seruaunts, & handmaids. But most especially, we praise thy holy name, and euermore thanke thy maiesty, for the abasing and manifesting of thine onely begotten sonne in our poore and fraile nature, that hee might in the same yeelde vnto thee, O father, a full and a perfect obedience, for vs, such as in thy most iust lawe, was required at our handes, and that by his most painefull, and hellish sufferinges, anguishes, and horrors, both in soule and body, as well in death, as in life, we might bee made free, from all those euerlasting sorrowes, fears, and torments, deserued of vs, and prepared for al those, that doe not beleeue: euen so was it thy good pleasure, O father, most merciful, that he, in the very substance of our nature, thorough that mighty power of his Godheade, should, not onely bear the intolerable weight of all our sinnes, together with all the punishments due for the same, but also ouer-

A thanksgiuing.

For our election.

For our creation.

For our redemption, with an amplification, or description of the same, to stir vp our dull mindes to due thankfulnesse.

uercome ſinne, deſtroy the power of ſinne in vs, and obteine for vs, a glorious victory, ouer ſinne, the world, death, hel, and all our enemies: yea, that he ſhould reſtore vnto vs, by the vertue and worthines of that his obedience, al good things, which before were loſt, through our folly, and diſobedience; and that in a more perfect eſtate than euer we had them, inſomuch, as nowe, our ſtrength, our wiſedome, our righteouſnes, our worthines, our aſſurance of thy fauour, our ioy, and felicity, reſteth not in our ſelues, fraile creatures, but in him our only, and almighty Sauiour, who ſitteth at thy right hande, in glory, and power for euermore, that henceforth there ſhould be no more ſacrifice for ſinne, no other mediatour, to intreat thy maieſty, no more deſeruers, or purchaſers, of thy fauour for vs: but that all fleſh ſhould confeſſe, that there is no other name vnder heauen, by which wee may bee ſaued, but onely the Lord Ieſus: and that whoſoeuer reioiceth, might reioice in the Croſſe of Chriſt. This myſtery, O Lord, is too high for vs, we cannot comprehend the fulnes, the length, the breadth, and the deepenes thereof perfectlie: yea, al the wiſedome of man, is too groſſe and blind, to perceiue any part thereof perfectly: the very Angels doe alwaies woonder at the ſame: and the diuel, and Antichriſt with all the princes of the worlde, haue labored vtterly to extinguiſh the knowledge and memory of the ſame. Yet nowe in theſe daies, thou haſt againe clearly reueiled the ſame, by the preaching of thy word, and we here preſent, through the aboundaunce of thy grace, haue ſeene and felt the glorious power of the ſame.

For our vocation.

But ſuch is our horrible blindnes, peruerſnes, vanity, and vnthankfulnes, that we ſee it not clearly, we beleeue it not perfectly, nor weigh it ſufficiently, nor meditate thereon effectually: for we ſhould loue thy Maieſty, for this famous worke of our redemption, by Ieſus Chriſt, with a moſt perfect loue, without all compariſon, and farre aboue all other things in the worlde: whatſoeuer we loue, we ſhould loue for thy ſake, ſo that nothing ſhould be more deare, and ioifull vnto vs, than the ſetting forth of thy glory, the praiſing of thy name, the furtherance of thy true religion, and proſperitie of thy Church: and nothing

An humble and true confeſſion againſt our ſelues.

so great a griefe as the contrary to any of these: but this loue we find verie cold in vs, for we long not earnestly, to be in thy continuall presence, we are verie negligent, and soone wearie, in speaking vnto thy Maiesty by praier, and in hearing of thy Maiesty speaking vnto vs, by the Ministerie of thy holy worde; wee haue not a felicity, in meditating of thy mercies, in declaring thy praises, in commending thy wonderfull woorkes: yea, wee haue often-times more pleasure, in beholding vanities, in worldly matters, in idle and prophane exercises, & in the worke of darcknes: we are violent in reuenging our own iniuries, and in hating those that doe hurt our selues: but we are not so much as hartily grieued, with those that offend thy Maiesty by sinne, and obscure thy glory, by corrupting of thy true religion. Our loue towardes our brethren, ought to bee like the loue, wherewith thou hast loued vs, that is, pure, vncorrupted, behement, and euerlasting: but we loue for our own pleasures, & for worldly respectes, wee are soone prouoked to anger, wee mislike long, we are hard to be reconciled, wee are not so dutifull to our Parentes and gouernours, so kinde to our friendes, so courteous to strangers, so charitable to those that are in necessity, as wee ought to be. Wee should be holy and pure, as thou art pure, because thou Lord hast redeemed vs, from al vnpurenes, that wee should continually offer vp vnto thee, our soules and bodies, as a pure, liuely, and acceptable sacrifice: and because we are thy temples, wherein it pleaseth thee to dwell, by thy grace and holy spirit: but we feele too too many rebellious motions, and corrupt cogitations, such as we are ashamed to speake of, to any mortal man. Our minds should be drawne vp on high, with the loue and desire of heauenly and spiritual things, because we are straungers here, and citisens in heauen, for that wee know the things that are here below, to be vncertaine, and transitory, as the flower of the grasse, our selues fraile and mortal, and the ioies prepared for vs, after this life, to bee infinite, inestimable, and euerlasting: howbeit, we spend a great part of our time, in following after the things of this worlde, in prouiding for this lump of earth, our studies, cares, and communications, are very

earthly and prophane. Finally, we haue broken all thy lawes, we can perfourme no good thing perfectly, we consider not alwaies effectually, that wee are in thy presence, and that all thinges are open vnto thee, bee they in respect of men neuer so secret. Wee depend not constauntlie vpon thy prouidence, wee rest not with full contentation of minde, in thy good pleasure, wee haue not yet learned, wholie to resigne our selues, our children, our friendes, and all the blessings which thou hast giuen vs, into thy handes, and to be contented without any murmuring, or repining, with that estate of life, wherein, thou placest vs. We are not careful enough for those, whom thou hast committed, to our especial charge. We corrupt and abuse all thy good giftes: wee cannot rehearse the multitude of our offences: for wee are guilty, wee are guilty, of infinite crimes, which we remember not, nor neuer knew, because of our ignorance, and negligence. And although wee bee in so ill a case, so vile of nature, so voide of goodnes, so full of infirmities, and so neere a thousande destructions: yet are wee not throughly humbled before thee, we doe not loath and lament our sinnes, as we ought to doe, we flatter our selues, we qualifie our faultes, we inwardly mislike those, that admonish vs, we are slow in reforming of our selues: yea, which thou of all thinges most abhorrest, wee are soone blowne vp, with vaine glory, and made proud of thy giftes, and of those good thinges, which thou of thy goodnes, worke st in vs, and by vs.

A praier for the forgiuing, and purging of our sinnes.

Therefore, O Lorde, according to the multitude of these our miseries, we flee vnto the throne of thy grace: as they that are guilty of infinite crimes, crauing thy pardon: as they that are ashamed of their foulenes, and faine would be washed, with the bloud of thy Sonne Iesus Christ: as they that are wounded to death euerlasting, & desire to be healed, with the soueraign oil of thy grace, and holy spirit. O Lord forsake not those, that desire earnestly, to forsake themselues: receiue vs into thy fauour, who only appeal to thy mercies: we know not any way to come vnto thee, nor any meanes to obtein any good thing at thy handes, but only him, euen our Lord and sauior, who hath said, I am the

way, the truth, and the life: who hath promised, that whatsoeuer we aske in his name, thou wilt grant it vs: & of whom, thou thy selfe hast witnessed, by all the Prophets and Apostles, that he is the propitiation, for al our sins. In him therefore, and through him, we aske al good things of thy infinite maiesty. O Lord, although our faith be weak, our repentance, our sanctification, and al things in vs vnperfect, yet heare, & accept vs, for the worthines, & perfectiõ, of thy son our aduocate & redeemer. O Lord our God, forsake not the work of thine own hands: remẽber not our sins any more, but vouchsafe, to finish that new birth which thou hast begun in vs: & to this end, we beseech thee, alwaies to soften, & to prepare our harts, by thy holy spirit, vnto the perfect obedience of thy gospel, & to imprint in our consciences, a deep feeling of our sins, howbeit in such measure, as that we bee not driuẽ thereby to dispair of thy mercies, but better hũbled before thee, prouoked to a more serious repentance of our former euill life, to a greater feruency in praieng, & seeking for thy help, & a more carefulnes euer hereafter, to flee euen the shew of euery euil thing, and all occasions of offending, against thee, and our brethren.

But because it is not enough, to auoid euil, we beseech thee, to giue vs a ful assurance & a sweet feeling of thy loue towards vs, in Iesus Christ, wherewith our harts being throughly inflamed, we maie bring forth abundantlie, the fruits of thy holy spirit, & shew our faith by good works, to the testifieng of our most dutifull seruice, towardes thee, O Lord, our God, the stopping of the mouthes of the vngodly, and prouoking of a great many, to praise thy holy name, for those good things, which thou hast wrought in vs: therefore grant vs O mercifull Lord, a zeal for thy glorie, according to knowledge, boldnes in thy causes, ioined with humility, wisedome, with sincerity, ioifulnes of mind, with due sadnes for our sinnes, & the afflictions of our brethren. Teach vs to obey and reuerence our superiors, to be louing to al our equals, & inferiors, charitable to our enimies, desirous to do good vnto all men, to bee diligent in our calling, to abhor all deceitfull and vnrighteous dealing. Make vs thankefull for thy

A praier for grace, and power, to performe good thinges in our calling.

thy benefites, faithfull in vsing them, according to thy will, patient, in the forbearing of them, constaunt in suffering the losse of all earthlie benefites, for thy euerlasting truth.

And because it is thy good pleasure that wee should wrastle and striue against our rebellious nature, and an huge host of spiritual enimies, we beseech thee, to arme vs from aboue with the complete harnesse of thy grace. And for asmuch as our strength and furniture is nothing in respect of our aduersaries, assist vs mightily, that in al temptations, dangers, and assaults, we may lay sure hold, with the hand of faith, vpon the victorie of our sauiour Iesus Christ, that albeit we be not able, to ouercome, in our owne persons, yet we may ouercome in his, who hath ouercome, for vs, and so after this warfare finished, be made partakers of those promises, which are knit vnto the victory, euen the crowne of glory, the fellowshippe of all thy Saints, and the most comfortable presence, of thy maiesty, through the same our Lord and sauiour, Iesus Christ.

Apraier for the whole Church Militant.

And we pray not onlie for our selues, but also for all nations of the woorlde, that they may bee called to the comfortable light, and effectual feeling of thy Gospel, through the preaching of the same, and for those that are already called, O Lord wee humbly beseech thee, to make vp, and happily to finish, that heauenly worke of the new birth, which thou in mercy, hast begunne in them, strengthning and comforting their soules, daily, more and more, with the liuely foode of thy blessed Word, and Sacraments syncerely ministred, according to thy most holy ordinance: the which inestimable grace, we beseech thee, to make this Church of England, partaker of it more aboundantlie. And to this end, we most humbly craue of thy maiestie, to bless thy seruant ELIZABETH, our gracious Queene and gouernour, with all manner of excellent blessings, that she may worthily seeke, and set forth thy glory, by aduaunсing thy true religion, & suppressing all thinges that hinder the same. Giue grace to her honorable Counsellours, and to all that be put in authority vnder her, faithfullie to assist her, in this great worke. Make the ministers of thy word, zealous in thy truth, diligent in

their

their office, wise in propounding thy mysteries vnto the people, happy and comfortable in their labours: encrease the number of them, for they are fewe, and great is the multitude of those, that want and thirst after thy woord. Finally, shewe thy selfe O Lord, mighty, and merciful, in relieuing and comforting all those, that be afflicted, and humbled, with any kind of calamity, whether it be extreme pouerty, or bodily sickenes, or inwarde griefe of mind, for the burden of their sinnes. But especially, remember those, in thy mercy, which are in bonds, or troubles, for thy truth, granting vnto them, patience in suffering, cheerfulnes in praising thy glorious name, for thy euerlasting loue towards them, in Christ, and constancy, in professing a good cause, with a good conscience, vnto the end, through our Lord Iesus Christ: in whose name, wee pray for these and all other graces, needful, either for our selues, or for thy whole Church, as he hath taught, and commaunded vs, saying: O our father, which art in heauen, hallowed be thy name: &c. *Amen.*

A CONFESSION OF THE CHRISTIAN FAITH.

I beleeue in God, the Father, almighty, maker of heauen, & earth.

I Beleeue, and confesse, my Lord God, eternal, infinit, vnmeasureable, incomprehensible, and inuisible, one in substance, and three in person, the Father, the Sonne, and the holy Ghost: who, by his Almighty power, and wisedome, hath not onely, of nothing, created heauen, & earth, & al thinges therein conteined, & man, after his own Image, that he might in him be glorified: but also, by his fatherly prouidence, gouerneth, maintaineth, and preserueth the same, according to the purpose, of his owne wil.

And in Iesus Christ, his onelie Sonne, our Lorde,

I beleeue also, and confesse, Iesus Christ, the only Sauiour, and Messias: who being equal with God, made himselfe of no reputation, but tooke vpon him, the shape of a seruant, and became man, in al things like vnto vs, except sin, to assure vs, of mercy, and forgiuenes. For when as, through our father Adams

damns trauſgreſſion, wee were become childzen of perdicion: there was no means to bzing vs, from the yoke of ſin, & damnation, but onely Jeſus Chziſt our Lozd, who giuing vs that, by grace, which was his by nature, made vs, thzough faith, the childzen of God: who, when the fulnes of time was come, was conceiued by the power of the holy Ghoſt, bozne of the virgine Marie accozding to the fleſh, & pzeached in earth, the Goſpel of ſaluation, til at the length, by the tyzanny of the pzieſts, he was guiltleſly condemned, vnder Pontius Pilate, then pzeſident of Iewrie, and moſt ſlanderouſly hanged, on the croſſe, betweene two theeues, as a notozious treſpaſſer: where taking vpon him, the puniſhment of our ſinnes, he deliuered vs, from the curſe of the law. And fozaſmuch as, he being only God, could not feele death, neither being only man, could ouercome death: he ioined both together, and ſuffered his humanity to be puniſhed with moſt cruell death: feeling in himſelfe the anger, and ſeuere iudgement of God, euen as if he had beene in extreme tozments of hel: and therfoze, cried with a loud voice, My God, my God, why haſt thou forſaken mee? Thus, of his free mercy, without compulſion, he offered vp himſelfe, as the only ſacrifice, to purge the ſinnes of al the wozld, ſo that al other ſacrifices, foz ſinne, are blaſphemous, and doe derogate from the ſufficiency heereof: the which death although it did ſufficiently reconcile vs vnto God: yet the Scriptures doe commonly attribute our regeneration, to his reſurrection. Foz as by riſing againe from the graue, the third day, he conquered death: euen ſo, the victozy of our faith, ſtandeth in his reſurrection: and therefoze without the one, we cannot feele the benefit of the other. Foz as by his death, ſinne was taken away, ſo our righteouſnes was reſtozed, by his reſurrection. And becauſe he would accompliſh al things, & take poſſeſſion foz vs, in his kingdome: he aſcended into heauen, to inlarge that ſame kingdome, by the abowndant power of his ſpirit. By whom, we are moſt aſſured, of his continual intercеſſion, towards God the father, foz vs. And although hee bee in heauen, as touching his cozpozall pzeſence, where the father hath nowe ſet him, at his right hande: committing

Which was conceiued by the holy Ghoſt, borne of the Virgin MARY.

Suffered vnder PONTIVS PILATE, was crucified, dead and buried, he deſcended into hell.

The third day he arooſe againe from the dead.

He aſcended into heauen, and ſitteth at the right hand of God, the father almightie.

vnto

vnto him the administration of al thinges, as well in heauen aboue, as in the earth beneath: yet is hee present with vs, his members, euen to the end of the worlde, in preseruing, and gouerning vs, with his effectual power, and grace: who when all things are fulfilled, which God hath spoken, by the mouth of al his Prophets, since the world began, wil come in the same visible forme, in which hee ascended, with an vnspeakable maiesty, power, & company: to separate the lambes, from the goats, the elect, from the reprobate, so that none, whether he be aliue then, or dead before, shal escape his iudgement.

From thence he shal come to iudge the quicke, and the dead.

Moreouer, I beleeue, and confesse, the holy Ghost, to bee God, equall with the father, and the sonne, who regenerateth and sanctifieth vs, ruleth and guideth vs, into al truth: perswading most assuredly in our consciences, that we be the children of God, brethren to Iesus Christ, and fellow heires with him, of life euerlasting. Yet notwithstanding, it is not sufficient to beleeue, that god is omnipotent and mercifull, that Christ hath made satisfaction, or that the holy ghost hath this power, and effect: except we doe apply the same benefites vnto our selues, which are Gods elect.

I beleeue in the holy Ghost.

I beleeue therefore, and confesse, one holy Church, which as members of Iesus Christ, the only head thereof; consent in faith, hope, and charity, vsing the gifts of God, whether they be temporall, or spirituall, to the profit, and furtherance of the same: which Church is not seen to mans eies, but only knowne to God: who of the lost sonnes of Adam, hath ordeined some, as vessels of wrath, to damnation: and hath chosen others, as vessels of his mercy, to bee saued: the which, in due time hee calleth to integrity of life, & godly conuersation, to make them a glorious Church in himselfe. But that Church which is visible, and seene to the eie, hath foure tokens and markes, whereby it may be knowen. First, the word of God, conteined in the old, and new testament: which, as it is aboue the authoritie of the same Church, and only sufficient to instruct vs, in al things concerning saluation: so is it left for all degrees of men, to reade, and vnderstand: for without this word, neither Church,

The holy catholicke Church, the communion of Saints.

Counsell, or Decree, can establish, any point, touching Salua-
tion. The second is, the holy Sacraments, to wit, of Baptisme,
and the Lordes Supper: which Sacraments Christ hath left
vnto vs, as holy signes, and seales, of Gods promises: For, as
by Baptisme, once receiued, is signified, that wee, (as well in-
fantes, as others, of age and discretion) being straungers from
God, by originall sinne: are receiued into his family, and con-
gregation, with full assurance, that although this roote of sin,
lie hidden in vs, yet to the elect it shall not be imputed: so the
Supper declareth, that God as a most prouident Father, doth
not only feed our bodies: but also spiritually nourish our soules,
with the graces & benefites of Jesus Christ: which, the Scrip-
ture calleth the eating of his flesh, and drinking of his blood:
neither must wee in the administration of these Sacramentes,
followe mans fansie: but as Christ himselfe hath ordeined, so
must they be ministred: and by such as by ordinary vocation, are
thereunto called. Therefore, whosoeuer reserueth, and wor-
shippeth the Sacraments: or contrariwise, contemneth them,
in time, and place, procureth to himselfe damnation. The
third marke of this Church, is Ecclesiasticall discipline, which
standeth in admonition, and correction of faults: the finall end
whereof, is excommunication, by the consent of the Church, de-
termined if the offendor be obstinate. And besides this Eccle-
siasticall discipline, I acknowledge to belong to this Church, a
politike Magistrat, who ministreth to euery man iustice, defen-
ding the good, and punishing the euil: to whom we must render
honor, and obedience, in all thinges, which are not contrary to
the worde of God: and as Moses, Ezechias, Iosias, and other
godly rulers, purged the Church of God, from superstitious, &
idolatrous worships; so the defence of Christes Church apper-
taineth to the Christian Magistrates: against al idolaters, and
heretikes, as Papists, Anabaptists, with such like limmes of
Antichrist: to roote out all doctrine of Diuels, and men: as the
Masse, Purgatory, *Limbus Patrum*, Prayer to Saintes, and
for the Dead, Free-will, Distinction of meates, apparell, and
daies, Vowes of single life, Presence at Idol-seruice, Mans
merits,

merites, with such like, which drawe vs from the societie of Christes Church: Wherein, only standeth remission of sinnes, purchased by Christes bloud, to all them that beleeue, whether they bee Iewes or Gentiles: and leade vs to vaine confidence in creatures, and trust in our owne imaginations. The punishment whereof, although GOD oftentimes differreth in this life: yet after this generall resurrection, when our bodies shall rise againe, to immortality, & be ioined to our soules, they shall be damned to vnquenchable fire: and then wee which haue forsaken all mans wisedome, to cleaue vnto Christ, shall heare that ioifull voice: Come, yee blessed of my Father, inherite the kingdome prepared for you, from the beginning of the worlde: and so we shall goe triumphing with him, in body, and soule, to remaine euerlastingly in glory: where wee shall see God, face, to face, and shall no more neede to instruct one an other, for we shall knowe him from the highest, to the lowest: to whom with the Sonne, and the holy Ghost, three distinct persons, and one God, bee all praise, honour, and glorie, nowe, and for euer. So be it.

The forgiuenes of sinnes.

The resurrection of the body.

And life euerlasting. *Amen.*

The cauſes why men doe not vnderſtand the holie Scriptures.

1 *Our naturall blindneſſe.*
2 *Carnall wiſedome.*
3 *They read them without loue.*
4 *Their foreſtawled opinion.*
5 *Impenitencie.*
6 *They read them not with purpoſe, to amend.*

Rules neceſſarie to the vnderſtanding of the Scriptures.

1 *Praiers, that the Holy Ghoſt would take away our blindneſſe.*
2 *Let them which will read the Scriptures, denie themſelues.*
3 *Let them bring with them, a minde deſirous to learne.*
4 *And a conuerted heart.*
5 *With a minde full of the loue of God.*
6 *Let the end of our reading be the glorie of God, and the amendement of life, doctrine, and manners, in our ſelues.*

Cauſes why we profite but little in the Scriptures.

1 *The oft ſlacking of the reading of them.*
2 *The ignoraunce of the words therein vſed.*
3 *The ignoraunce of the ſcope or drift of them.*
4 *The ignoraunce of the chiefe parts of them.*
5 *The ignorance of the ſumme, both of the Law, & of the Goſpel.*
6 *The not following of the Analogie of faith, and conſent of the Scriptures.*
7 *The wandring without the bounds of the Scriptures.*
8 *The deſpiſing of interpreters.*
9 *The neglecting of the principall argument.*
10 *The too much inſolencie, or bouldneſſe vpon the letter.*

The causes why men doe not vnderstand the holie Scriptures.